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"LIBERTY, HOLINESS, LOVE."

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For the Register.

SYSTEMATIC CHRISTIAN THEOLOGY.

During the primitive times of Christianity, believers, including both the Teachers and the Taught, made but small pretensions to a *logical* and *philosophical* faith. Their minds took strong hold on certain prominent points of fact and of doctrine Yet, even these, were not closely analyzed and defined. As the community of believers grew and multiplied in age and in numbers, it became possessed of greater enlightenment. They then felt the want of having more definite views, especially, in the cardinal articles of their belief. Human learning was found to be useful. The science of Biblical criticism had a splendid birth in the learning, genius and labors of Origin, in the third century. As soon as doctrines came to be defined, a discrepancy of views was the natural consequence. Controversy and schism made their appearance. And the great controversies, which came up, stood upon those very points, where we might naturally expect them; *the physical character of the Savior; the personality of the Holy Spirit; the nature of Christ as being unifold or difold; the will of Christ as being two or one; the nature of man as being in a state of disease and corruption or of health and soundness, yet subject to frailty.* On each of these topics, the Christian world was more or less divided and belligerent from the third or fourth, to the sixth or seventh century. Great convocations, yclept *General Councils*, were called together to deliberate and decide. The Council of Nice—so far as a majority of human votes given at a certain time and place is a standard of truth—decided the first question, in favor of those, who believed that the Divine Son, is of *the same kind* of substance as the Father, and is God of God, begotten, not made. Succeeding Councils, those of Ephesus, Constantinople, Chaleydon, the Lateran, and a second at Nice, decided severally that the Holy Ghost *is a distinct person; the third* in the Godhead; that in Christ there are *two natures, the divine and the human;* that there are in Him *two wills,* yet, the *human* in subjection to the divine. These points of doctrine, having been thus disposed of, the elements of *a scholastic system* were now tolerably furnished. The desideratum was to ascertain what *doctrine* would serve as *a nucleus*, around which the others might all cluster. The doctrine must be that which *correctly defines* human nature in its moral relations. Is man's nature, as he now comes into the world, *diseased* or *sound; tainted* or *pure; upright* or *fallen?* Pelagianism maintained that God makes every man upright; Augustinianism declared that God made the first man, and him only in a state of uprightness; all the others being born in utter corruption. And this was voted to be the true doctrine, Orthodox and Catholic. It has generally prevailed since the days of Augustine. Not, however, always and everywhere, in the same form and purity.

But what has been the systematic Orthodox theology? How may it be described and stated? We find a tolerably good description of it in one of Dr. Watt's Hymns. The following are some of the lines.

'How sad our state by nature is!
Our sin how deep it stains!
And satan binds our captive minds,
Fast in his slavish chains,
But there's a voice of sovereign grace,
Sounds from the sacred word;
Ho, ye despairing sinners come,
And trust upon the Lord.
My soul obeys the heavenly word,
And runs to this relief;
I would believe thy promise Lord;
Oh, help my unbelief,' etc.

Here we find man born into the world with the leprosy of sin, covering his whole frame, and penetrating to the core of his heart. He is satan's prisoner and satan's slave. He has no power; no heart, to help himself. He is exposed to endless misery, and deserves it, for being what he is. And this, he is, not by any act or fault of his own, but by the act of Adam, our primeval ancestor. God beholds man in his wretchedness, and commiserates him. He raises up a Savior in the person of Jesus Christ, His own Son. He dies as a substitute for an elected portion of the human family. He makes the overture of salvation to all who will believe in him; only upon him and forsake their sins. This, we assume, is a correct outline of Augustinianism; of Catholicity; of Calvinism; of Orthodoxy. The majority of Christians have felt satisfied with it. No doubt they have derived great satisfaction and much benefit from it. It has answered their spiritual wants. But, there have been those, who were dissatisfied. They saw in it gross inconsistencies. From time to time, *amendments* have been proposed. They would retain the system *in its principle*, but make a change in some of its *details*. The first amendment, we will suppose and say, was the *Supralapsarian*. It had appeared to many that there was a great discrepancy in the account which Catholic Orthodoxy gave of *the conduct of God*. He very mercifully interposed for the relief of man in his ruin. But why did He not prevent it? It had been perfectly practicable and easy for God so to do. And, it appears to be a thing impossible, that so infinite and most gracious a Being as God, should have been so circumvented and even *worsted* by an insidious serpent; by a fallen angel. This, was the difficulty. And it was no chimerical thing. It was a real incubus upon the breast of Orthodoxy. The conception was that the amendment would relieve the system. It was this; *God not only foresees all things, but He ordains them.* He ordained man's *sin, sinfulness* and *guilt*, as much as He ordained *the work of his redemption.* His whole course of dispensation toward mankind is a connected piece; *it is one entire web.* God has no *after thoughts;* He meets with no disappointment; He never begins a work *the second time*, because He had begun wrong at the first. Thus, would one difficulty be removed by Supralapsarianism; the ultra form of Divine Predestination.

But Orthodoxy still had its difficulties. There were those whom it exceedingly perplexed. That God should *choose* and *decree* the existence of sin, and then hold men responsible for it; as responsible as though they possessed independently the power to prevent it; to prevent it easily; while, in truth, they possessed no power, except to do what God had ordained that they should do.

The consideration of this difficulty led to the adoption of a second amendment; that of Arminianism. It proposed to strike out from the Orthodox creed the whole article of *particular* predestiny; of *individual* election. It would consider all the decrees of God, like the laws of nature, to be *general*. God decrees no evil, except *constructively*. He gives the wind its power, but it is not to break down the trees, or to demolish the houses or to make mountain-waves on the sea; also, to fire its power; but it is not that it may do mischief. God has given man the power of doing *moral deeds*, but not for the purpose of committing sin. He has decreed that the penitent and the righteous shall be forgiven; shall be saved. The decree is general. It is also *conditional*. It applies to the individual on condition of his repentance. And thus it is that the man who believes, repents and walks humbly before God, makes his calling and election sure. If he act the contrary part, he works out his own ruin. It is *men themselves* who determine their own destiny. God elects them to eternal life when they have rendered themselves the fitted subjects for such an election. Thus God is impartial; no respecter of persons.

This amendment relieved many tender hearts. It has been the food of strength and the wine of consolation to multitudes. But others have found in it dissatisfaction. Arminian Orthodoxy it seemed to them, gave men a kind and gracious God; one willing to save all of them; and to dispense with all natural evils. Why, then, did he not do it? Why should not all be saved? Why should *a part* be taken and another equal portion *left?* And why should God invest men with the power of bringing ruin upon their souls? Give them 'a price to get wisdom' which he might foresee that many would abuse and convert into a curse? These suggestions produced the third amendment to Orthodoxy. It was that of *Universalism*. It assumed, that God, instead of giving a part of mankind to Christ, gave to him *the whole*. On this principle, they maintained, God manifests his impartiality, his benignity, and his omnipotence. But on any other principle he appears partial and unjust; wanting either in goodness or in power. This amendment has been embraced by many. It has satisfied them, and doubtless, to many pious souls, been a source of holy consolation and benevolent affections. But it has not satisfied all. The Scriptural evidences of its truth have seemed to many, and to most, as being incomplete; undecisive.

There has, moreover, been another amendment introduced more than a thousand years ago; and which may be styled *the ceremonial*. It magnifies the importance of *ordinances*, and makes them *essential*, *effective* and *final*. With this doctrine as a counterbalance, any other doctrine, however stern and hard, may be easily admitted. The doctrine of a dreadful and deadly *taint* received from Adam becomes fairly admissable while the waters of baptism are regarded as efficacious *to wipe it all away*. The severity of a law which denounces eternal death for the least transgression becomes tolerable and easy, while confession to a priest and the performance of some petty penances procures a full and satisfactory absolution. Very great multitudes have been, and still are, satisfied with Catholic Orthodoxy as thus amended. But there are those whom it does *not* satisfy. The doctrine obviously cannot become universal.

The survey, which we have thus taken of the different modifications of systematic popular Orthodoxy, appears sufficient to sustain the conviction, that the system must stand on a false principle. No form of it will, or can, satisfy *all* candid and enlightened minds. It is like the old astronomy, which, after undergoing many and very ingenious amendments, could not solve all the phenomena of nature. At length the true fundamental of systematic astronomy was ascertained. It is also admitted. And we now have an harmonious science and system of astronomy. Every phenomenon of the planetary worlds is accounted for and explained. The old astronomers built on *the terrene* principle; *the earth* being the center of the universe. Modern astronomers build on the *solar* principle; making the *sun* to be the grand center. *This* is right and gives universal satisfaction. *The other* being wrong, it therefore could not work well.

The hitherto catholic and popular systematic theology has stood on the doctrine of the *evil nature of man*, as its fundamental. Pelagius proposed a different foundation. He maintained that human nature was constitutionally *good;* that it was perfect in the same sense that other earthly things are *perfect to their kind*; good, in the same sense that a fig tree is good. Under due influences the fruit will always be good. God never made a bad tree or a bad man. Yet trees may become comparatively bad trees; and men may become comparatively bad men. But *the stock* of every tree is good, and so, likewise, the stock of every man. This doctrine was the one on which Plagius would build the edifice of Christian theology. But he was opposed by St. Augustine. And the latter, aided by the twilight of the times, prevailed against the former. The consequence has been that all the forms of popular theology have been based on the principle of '*the fall;*' the corruption of man in Adam. Even Arminianism, which made an approach to Pelagianism, rested on the same basement as Calvinism. It recognized man's total depravity and counterbalanced it with the doctrine of inward supernatural grace, imparted to every individual. It is now no presumption as we judge, to declare that a harmonious and consistent system of theology can never be built on the principle of man's *constitutional depravation*. The experiment has been fully made. The system in all its modifications has 'Gordian knots.' This fact has often been confesed by the masters and disciples of Orthodoxy. And is it not time to make experiment of the other principle; of *the moral sanity of man's constitutional nature*. Such a system, if carefully and wisely constructed, will be found *consistent and harmonious*. It will be rational and scriptural. The Bible, in express terms, gives the first principle; the true fundamental. 'God hath made *man upright*.' It is man, in *the plural* number; man as *a generic* term; the pronoun of it is '*they*.' All the doctrines and duties inculcated in the Bible will find an harmonious collocation in it. It must, and it will, be so. For truth is one, entire, even and consistent web. Nothing discrepant, nothing disjointed, nothing anomalous, in an edifice of theology, composed of the materials of truth. And it is a truth that 'God made man in his own image.' It is also a truth, that man *now is constitutionally* the same as in the beginning. This is acknowledged in respect to all other things. Why then, is it not a fact in respect to *man?*

S. F.

For the Register.

BAXTER VS. BROWNSON, ON THE TRUE CHURCH.

'You would know which is the true Church, among all the parties in the world that pretend to it. Silly souls! you are hearkening to this party and that party, and turning, it may be, to one or to another, to find the true universal Church. I speak not in contempt, but in compassion. But I must say, you deal much more like bedlams, than Christians, or reasonable men—you run up and down from room to room to find the house, and you ask is the parlor it; or is the hall it? or is the kitchen it? or is the coal house it? Why, every one is a part of it, and all the rooms make up the house.

You are in the wood, and you cannot find it for trees. But you ask, which of these trees is the wood? Is it the oak? or is it the ash? or is it the elm? or is it the poplar? or is it the hawthorne? or is it the bramble? Why, it is all together. You are studying which of the members is the man. Is the hand the man? or is it the foot? or is it the eye? or the heart? or which is is it? Why, it is the whole body and soul, in which all parts and faculties are comprised.

You wisely ask, which part is the whole? Why, no part is the whole. What is the true Church? Is it the Protestants? or the Calvinists? or the Lutherans? or the Papists? or the Æthiopians? Why, it is never any one of these, but all together that are truly Christians. Why, it is all Christians of the world of what sort soever, *that be truly Christians*, that constitute the true Church.'

THEOLOGICAL MISCELLANY.

PUSEYISM.

As the religious movement, indicated by the above name, derived from that of its prime mover and chief leader, is one of the most striking circumstances in the religious history of these times, we desire to enable our readers to understand its character and bearings.

With this view we present the following extract from a sermon by Mr. Madge of London, on its rise, progress and nature.

'My first object will be to make you acquainted with the leading principles of the Puseyite or Oxford school, so far at least as they relate to the authority of the church or clergy, and to point out the tendencies which it clearly manifests. In the sixty-fourth number of the 'British Critic' (the generally understood organ of the Puseyite party,) we read, 'It is now about ten years since certain members of the University of Oxford began to put forward, by means of Tracts and other publications, various high-church doctrines which all agree had been for a long time laid aside or but indifferently maintained in our church, these doctrines are mainly, baptismal regeneration, the real presence, the eucharistic sacrifice, tradition, church authority, and apostolic succession.' 'There are few,' says Professor Powell in his work on 'Tradition,' 'who have not heard something of these questions. Those periodicals which are chiefly devoted to religious and theological subjects have been full of them. Even the daily journals have from time to time resounded with the mention of the 'Oxford Tracts,' and the names of their principal supporters. There have gone forth among the public at large impressions of the existence organization, and growth of principles, and a party of the most dangerous tendency, originating within the pale of the Church, and extending even to both the ancient universities. They are commonly supposed to aim at little less than the complete revival of ecclesiastical authority and discipline, long consigned to oblivion; and a gradual, or if possible, an immediate restitution of the very spirit, if not the actual letter, of Romish superstition and papal despotism.' [Powell's 'Tradition Unveiled,' p. 2.

'To Dr. Pusey, the regius professor of Hebrew in the University of Oxford, is commonly attributed the origination of the party bearing his name, and about the middle of the year 1833 they organized themselves into a regular association, and began the publication of the Oxford Tracts. To what extent their doctrines prevail I have not had the means of distinctly ascertaining; that they have spread with astonishing rapidity is most certain. A very large proportion of the younger clergy are said to have embraced them. The number of their clerical adherents is reckoned by thousands, and daily accessions to their ranks are boasted of. Dr. Pusey himself speaks of the extraordinary progress which Anglo-Catholic principles have made in England, and of the sympathy which they have found in the Episcopal churches of Scotland and America.

'That you may better understand what those principles are, their character and tendency, it may be advisable that I should remind you of the religious parties that appeared in the English Church at and about the time of the Reformation, of the distinction between high churchmen and low churchmen, and of the part taken by Archbishop Laud and others, in the reign of Charles I., to bring the English Church to as near a conformity as possible to the standard of the Romish Church.

'How the English Reformation was brought about is probably familiar to you all. Though from the time of Wickliff there had been many, in various parts of England, disaffected to the Romish Church and anxious for a change, that change, even to the small extent to which it was carried, would, in all probability, not have been affected but for the personal interference of King Henry VIII.

Henry, as it has been well observed, determined to be his own Pope. The power and authority which had been possessed by the Romish pontiff were now claimed and exercised by himself. As for the people, they were to believe as he taught, and to worship as he enjoined. 'The religion established by Henry VIII.,' says Lord John Russell, in his Essay on the English Government, 'was so far from being the Reformed Church of Luther or of Calvin, that he prided himself in maintaining the Roman Catholic faith after he had shaken off the supremacy of the Pope. His ordinances, indeed, vibrated a short time between the old and the new religion, as he listened more to Cranmer or to Gardiner; but the law of the six articles, which contains the creed he finally imposed on his people, maintains and confirms all the leading articles of the Roman belief.' Edward VI. was not only friendly to the little Reformation which had been effected, but was desirous of carrying it still farther. All progress, however, in this direction was arrested by his successor Queen Mary, and under her auspices the Romish Church resumed very nearly its former position. On the accession of Queen Elizabeth affairs took another turn. Her own legitimacy and title to the crown being identified with a denial of the Pope's authority, led her in spite of the strong bias she had for the Romish doctrines and ceremonies, to espouse the side of the Reformation. The Protestant exiles—who had sought refuge in foreign countries from the persecutions to which they were exposed at home—were allowed to return, and were not permitted to make any change in doctrine or worship. An act was soon passed establishing the ecclesiastical supremacy of the Queen, and this was a power of which Elizabeth was exceedingly proud and upon which she set the highest value. In the early part of her reign the clergy in convocation passed and presented to the Queen five articles respecting the sacrament of the Lord's Supper and the authority to be exercised by the 'successors of the apostles,' which it would be difficult to distinguish from the Romish doctrines of transubstantiation and the church's infallibility. Notwithstanding however these manifest indications of their learning towards the Papacy, when they were required to take the oath enjoined by the Act of Supremacy and to renounce the spiritual as well as temporal authority of the Pope, they generally submitted; thus furnishing another proof of the readiness with which ecclesiastics in that age, as in the preceding ones of Henry, Edward, and Mary, adopted or professed any opinions which the reigning monarch might choose to set up. The Reformation in England, such as it was, was not accomplished by the efforts of the clergy, but in spite of them. Sir Michael Foster, esteemed one of the greatest of our constitutional lawyers, concurs in this opinion. He says, 'I believe it will appear that the great work of the Reformation was chiefly conducted by lay counsels in opposition to the clergy. They were active in none of the changes except in the restoration of Popery under Queen Mary, and in the cruelties in her reign.' As before observed, most of the bishops, in the early part of the reign of Queen Elizabeth, having refused to take the oath of supremacy, vacated their seats, several of which were filled up by some of the exiles who had lately returned to England. Of these Grindal was made Bishop of London, and Jewel, of Sarum. Now these bishops had contracted, while abroad, a strong aversion to many of the Romish rites and ceremonies which were still retained in the English Church, and were anxious to be relieved from them; indeed most of the leading men were at that time desirous of simplifying the church ceremonial,—Archbishop Parker, with the Queen, standing almost alone in maintaining it. Nor was this altogether a new feeling. It existed with many as far back as the time of Henry VIII. Among this number, perhaps, may be reckoned Latimer, Ridley, Hooper, and Coverdale, men to be had in grateful and lasting remembrance for their learning and virtue, their labors and their sufferings.

'You will observe, then, that almost from the very first there were two, or I might say, three parties in the Church of England.

'First, the high-church party, who, if not really and in heart Roman Catholics, were for adhering as nearly as possible to the doctrine, discipline and ritual of the Romish Church. In all essential points they were one with the Papacy.

'Next there was the low-church party, consisting of those who, like Ridley, Hooper, and Coverdale, were for a greater simplicity in the outward forms of worship, and whatever their opinions may have been of the divine origin of Episcopacy, regarded the Lutheran and Reformed churches as sound portions of the Christian Community. Out of this party sprang another, if indeed it may not rather be considered as a branch of the same trunk, distinguished by the name of Puritans, from their desire of purifying the church still more from what they deemed Romish corruptions, and carrying to a greater extent the principles of the Reformation.

'Now these terms, high-church and low-church, though clearly marking the two parties that existed in the Church of England almost from the very beginning of the Reformation, did not obtain general use and currency till about the reign of Charles I. Of the low-church divines of that period, Mosheim says, 'They were zealously attached to the forms of ecclesiastical government and worship that were established in the Church of England, and they recommended episcopacy with all the power of their eloquence, but they did not go so far as to look upon it as of divine institution, or as absolutely necessary to the constituton of a Christian church; and hence they maintained that those who followed other forms of government and worship were not, on that account, to be excluded from their communion, or to forfeit the title of brethren.' Among the low church divines Mohseim mentions the names of Hales, Chillingworth, More, Cudworth, Gale, Whichcote, and Tillotson, than which there are few more illustrious to be found in the annals of the English Church. The learned historian further informs us that the high-churchmen were so called on account of the high notions which they entertained of the dignity and power of the Church, and the extent they gave to its prerogative and jurisdiction. They denied the validity of Presbyterian ordination, and disowned the ministrations of foreign churches.

'Of this party the celebrated Archbishop Laud may be considered as having been, in the times of Charles I., the leader and chief. Of the principles of this party Hallam thus speaks: 'It is notorious that all the innovations of the school of Laud were so many approaches in the exterior worship of the Church to the Roman model. Pictures were set up or repaired; the communion-table took the name of an altar; obeisances were made to it; the crucifix was sometimes placed upon it; the dress of the officiating priests became more gaudy, and churches were consecrated with strange and mysterious pageantry. * * * The doctrine of a real presence, distinguishable only by vagueness of definition from that of the Church of Rome, was generally held; prayers for the dead were vindicated by many; the practice of auricular confession was frequently inculcated as a duty; in fact there was hardly any distinctive opinion of the Church of Rome which had not its abettors among the bishops, or those who wrote under their patronage.'

'Now I wish you to observe, that it is with Laud and the party of which he is the representative, that the Puseyite or Oxford Divines have closely identified themselves. They are not a new school in the Church of England, but the revival of an old one. The great apostle, the object of their fond idolatry, their hero, champion, and guide, is Archbishop Laud. Froude in one of his letters thus writes; 'I have been reading Clarendon. I am glad I know something of the Puritans, as it gives me a better right to hate Milton, and accounts for many things which most disgusted me in *his*, not in my, sense of the word poetry! I adore King Charles and Bishop Laud. As for the Reformers, I think worse and worse of them.' '

[Extract from an address at a wedding.]

RELIGION IN THE RELATIONS OF DOMESTIC LIFE.

'Of the relations of life many have plainly a religious significance; and but for our blindness, no doubt, all of them would have, home and kindred, country and occupation. Human life is not less capable of a spiritual interpretation than a cathedral, in which every component part has a mystical meaning; its cross-like form suggesting the memory of Christ's death; its lofty towers being emblems of the heavenly aspirations upspringing thence; its painted windows adorned with Christian portraitures, and with scenes from holy writ, reminding the beholders of the true light which lighteth every man which cometh into the world; the screen, typical of that darkness of Divine Providence which intervenes between the Church-militant of earth, and the Church-triumphant of heaven; and in the loft above, the rood reared on high, setting forth to spectators that it is only by passing underneath the cross, that religious consolations are arrived at.

Ready acquiescence in low views of life is our besetting sin. It is the darkness within which prevents perception of the light that is without; for all things are full of God, and if it were not for our own ungodliness, we should see as well as know it. We resemble unlearned priests reading the sublime prayers of the Latin ritual, ignorant the while of the fervency, the penitence, the supplication, the thanksgiving, the truth, the trust, the joy, of which their words are the utterance. In like manner, the offices and occurrences of life have all a higher purpose in them, than we in our unenlightened state imagine.'

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'Sympathy is an essential of the human heart. There is many a soul of noble capacities lying in sluggish darkness; and that for want of some word out of itself, some human tone, some little encouragement, and that, perhaps, so slight, that even a child might utter it. Others there are, who awake to righteousness, to all the lofty attainments that are possible therein on this earth, who revolve in their minds many plans of good, and who yet make no progress, for want of a quickening impulse external from themselves. Often and often, for lack of a friend's understanding word, does a good man's modest diffidence grow into religious sloth. This want of sympathy, this dependence on external help, is God's appointment; it is our nature; it is incidental to us as social creatures; it is an ordained occasion for the infusion of faith and energy into the soul.'

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'Yes, religion in a household doth make it rejoice evermore. Whenever the mind is pleasantly enlivened by one matter, whatever it be, all other objects, then, become agreeable stimulants. The man who is animated by a public rejoicing, feels not only the street pleasanter, but his own house also; and the tradesman who achieves a piece of fortunate business, finds that the same mental excitement, which was increased activity in the counting-house, is at home, warmth towards his wife, good humor with the servant, and tenderness with his children. In the same manner, but more congenially, does 'joy in the Holy Ghost' combine with family love, and sustain, refine, and strengthen it.

The religious is the happy, and the only purely happy state of mind. Happiness is in the soul; it is not external to the body like our clothes are. The fountain of delight is in the heart and not in the purse. Happiness does not consist much in the wealth, honor, and magnificence of our outward circumstances; it is not communicable to the mind, after the manner of warmth to the body. Had happiness been comprised in the possession of palaces, power, and multitudinous means of bodily enjoyment, King Solomon would have been the happiest, as well as the wisest of men, instead of his bitter experience being, 'Vanity of vanities! all is vanity!' Oh, but,' some persons think to themselves, 'it was his state of mind must have been wrong;' and so it was. The only essential of happiness among this world's good, is a share in food and raiment. Possessed of these, he that is still wretched, would have been wretched also, on Solomon's throne. What pure happiness is felt in the palace, would still be possessed, were the palace to contract into a cottage.

'Readily does the understanding assent to the doctrine, but, oh! how hard it is to persuade the will, that happiness is chiefly mental. Fame, station, power, may minister to pride; and to sensual satisfaction, wealth is indispensable; but none of these things are necessary to happiness, which may co-exist with, but does not consist in them. Now, if neither pride nor sensual tendencies are to be administered to by opulence, what is there, then, in the employment of taking care of riches? What is there in a baron's business? In the daily circumstances befalling a wealthy man, what peculiarity is there constituting happiness? There is nothing. Clothed in Flemish woollens, an unhappy man might as well envy purple, silk, and fine linen, on account of their warmth, as reasonably as for any imaginary delight in wearing them. It is the right is the happy state of mind; and that is a gift neither of Mammon, nor of Plutus, but of God only.

Oh, the sorrowful hearts there are, under rich robes! Melancholy, woe unutterable, weariness of life, fearful looking for of death, heaviness of soul, loathing of existence—these all are as ordinary in the castle as the cottage, and commoner probably. For what is embroidery of silk and gold? What is a portcullis, or a high, strongly-hinged gate, or massive masonry—what are these, as defence against spiritual visitations—the horrors which conscience can evoke out of the soul's own innermost recesses, against the bitterness of spirit, against the misgivings, anxieties, fears, agonies of mind, which often oppress them so horribly, so unspeakably, that are without God in their souls? Faith is the only exorcism of the thousand inquietudes, the paralyzing despondency, the wasting discontents, which so frequently haunt the soul, in the darkness of this its earthly scene of trial. Even as God is the strength of the world, and the pervading presence of its glorious scenery, and of its plenteousness, in field and meadows, valley, plain and vineyard, and in stream and ocean—so is the idea of God the strength of the soul; it is vast, quickening, congenial, satisfying; and under its influence, legions of haunting imaginations, and besetting hosts of afflictive feelings are put to flight, superseded in their place by warmth, and gladness, and freedom.

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'Strange it is, that little pleasures should be esteemed as below man's regard, while the fall of a sparrow to the ground, the brief existence of a May-fly, the blossoming of a flower, are not beneath God's providence. Strange, that men should let their hearts harden with pride against enjoyments, on account of their commonness, when there is not a forest which they behold, but on every single tree, every single leaf thrust itself forth as a bud in the spring, and in the summer, unfolded itself to the sun and the wind, only through power of God's affording.

Those selfish gratifications, which are costly, are most of them worthless. Also, pleasures, like virtue, ought to be unconscious. If a person think much of his virtue, he loses it by becoming vain; and if his joys be too much thought about, their delightfulness is evaporated by the warmth of anxiety; and it is thus that delicious anticipations prove often such disappointing realities.

The prohibition against being 'lovers of pleasure,' is itself a provision for pleasure, a security, to keep the fine sense of enjoyment from blunting.'

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'Man is created to be a living soul, and not to be an alchymist; and the real want of his heart is sympathy, affection, love, and not the philosopher's stone. It would not be more unreasonable to transplant a favorite flower out of black earth into gold dust, than it is for a person to let money-getting harden his heart into contempt, or into impatience of the little attentions, the merriments and the caresses of domestic life.'

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'Man will not endure to be happy according to nature; and hence, not only the porter at the gate, but the sparrow on the palace-top, and the martin under the eaves, have all of them more pleasure than the prince has withinside.'

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'Happiness is like manna; it is to be gathered in grains and enjoyed every day; it will not keep; it cannot be accumulated; nor have we to go out of ourselves, or into remote places to gather it, since it is rained down from heaven at our very doors, or rather withinside them.

A series of little services are commonly more pleasure in the aggregate than a solitary act of considerable beneficence. A fortune of small gains, slowly but surely accumulating, undoubtedly affords incomparably a greater delight than sudden riches; and a wife's tender expressions, heard two or three times a day, amount at the end of the year to vastly more and sweeter happiness than election to some high office by the united suffrages of the whole parish.

'Of earthly relations, those of husband and wife, parent friend and neighbor, master and servant, constitute much the larger portion of man's happiness; and are more important any of them than all others together. It is in the observance the refinement, the strengthening of these commonest, these greatest, these primal relations, that happiness is increased, and not in the inordinate accumulation of money, the acquisition of empty fame, or in luxurious indulgences.

Happiness is to be attained in the accustomed chair by the fireside, more than in the honorary occupation of civic offices; in a wife's love infinitely more than in the favor of all human beings else; in children's innocent and joyous prattle more than in the hearing of flattery; in the reciprocation of little and frequent kindnesses between friend and friend, more than in some occasional and dearly-bought indulgence; in the virtue of contentment, more than in the anxious achievements of wealth, distinction and grandeur; in change of heart, more than in change of circumstance; in full, firm trust in Providence, more than in hoping for fortune's favor; in a growing taste for the beauties of nature, more than in the fee-simple inheritance of whole acres of land; in the observance of neatness and regularity, household virtues, rather than in the means of ostentatious, and, therefore rare display; in a handmaiden's cheerfulness, more than in the improved tone of politics; and in the friendship of our next door neighbor, more than in the condescending notice of my lord duke.'

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'Oh, think not meanly of the lowliest home, for on this side of the wall of the city of God there is, or ought to be, no holier place. God himself is therein; human souls are therein; the records of Christ's covenant are producible therein; there is worship therein; in each human being that dwells within it there is going on in his breast that most mysterious, world-old, most momentous struggle between good and evil, sin and virtue, with their consequents, sorrow and bliss; and, finally, in its chambers, deaths one after another must occur—mortality's solemn dismissals of its subjects unto the King eternal, immortal, and invisible.

Oh judge not meanly of the spiritual capacities of domestic life! The concentrated knowledge of whole libraries, of doctors most famous, of theologians most acute, of philosophers most accomplished, and of historians the most erudite; the results of a whole life of painful study among books, and of diligent inquiry with the learned, invaluable as they are in themselves, and most essential to the well-being of society, are yet not to be compared with the insight into human nature, its spiritual laws, exposures, wants, and satisfactions, with the moral habitudes, the thoughtfulness, the self-possession, the sweet and even temper, and the familiarity in applying principles to emergent uses, with the readiness of sympathy, and the tenderness of feeling, of which home is the proper school, and in which domestic duties, discharged in the fear of God, are, if not the exclusive, yet by much the most efficient instruction.'

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'It is out of the bosom of our earthly families that we are born into God's great family of heaven.

My brother! Remember thou, not only that the man is the head of the woman in authority, but, also, that thou art for thy wife the excellency of human nature, her all, all that shall ever be hers of that fondness, that heroism, that unsuspecting confidence, that noble manner of thinking so dear to woman.' * * * *

'My sister! Remember thou, that of thy husband thou art his whole possession in the delicacy and tenderness of womankind; his all of female worth. Remember that in gentle endurance thou art for him his Griselda; in trustworthiness, his Lucretia; in humble beneficence, his Dorcas; his Penelope in faithfulness; his Clara in loveliness of character; and in self-sacrificing love his Alceste.' [Rev. W. Mountford.

SIR ROBERT PEEL—THE POPE—AND O'CONNEL.

The following letter from the Liberator to the Lord Bishop of Meath, illustrates more fully, than anything we have seen, the intrigues going on between the parties named above, and the singular manner in which influence from Rome is employed in the politics of the nations.

Derrydane Abbey, Feast of the Epiphany of our Lord, 1845.

My Reverend Lord: It was my intention to have confined this letter to an exposure of the truly shuffling opinion *about*, rather than *upon*, the 'Bequests Act,' published with the names of Messrs Smith and Greene, by apparently Catholic authority. But matter of infinitely greater importance presents itself. The plan of the English Government to undermine the Catholic Church in Ireland is daily developed more and more. The fatal facility with which some of our exemplary prelates, with pious intentions and pure designs, fall into one snare after another, encourages the ancient enemies of our faith and fidelity to augment their exertions, and to mature their plans, until they render them, as they conceive and hope, irresistible.

Through your Lordship I address the people of Ireland, and I sadly but solemnly assure them, that we are arrived at a conjuncture which involves the civil as well as the religious liberties of the Irish nation in the greatest and most imminent peril.

I am able to state, as certain facts, that the English government have had for some time past active *agents* at the Court of Rome. The one a Mr. Wm. Petre, an English Catholic—for no treachery to the Irish would be complete without the intervention of an *English Catholic*. The other an Austrian, nominated by the Austrian government. The design and object are to obtain for the British Minister control over the Catholic hierarchy of Ireland.

The modes of obtaining that control are two fold: the first by making a state provision for the Catholic clergy; the second by a concordat with the Pope, giving power either direct and affirmative, or indirect and by negation, to the British crown, to nominate the Catholic prelacy all over Ireland.

The English Catholic agent: Mr. Wm. Petre, has succeeded in convincing the Pope's ministers that he is authorised to pledge the British government to give great countenance and liberal pecuniary assistance, to the Catholics in the British colonies and foreign possessions. This bait has taken, and has produced a letter *from the Propaganda* to the Most Rev. Dr. Crelly, unfavorable to the Repeal agitation. It is said there was some dexterity in procuring this letter. It has, however, been some time in the hands of his Grace; but it is not a *canonical* document; and at all events, as far as it may treat of matters of a temporal nature, or matters relating to the political rights and liberties of the Irish people, it is plainly void and of no effect.

But the great strength of the English envoy consists in the support and assistance of the Austrian agent. The tendency in various parts of Italy, including the Papal States, to insurrectionary movements among the Italians, causes the great military force kept by Austria in Italy to be considered as essentially necessary for the preservation of peace and order from revolutionary violence. The leaden despotism of the Austrian government over the Catholic religion and the Catholic clergy in their subject states, renders that government justly odious and detested at Rome. But its influence and power over the Roman court are not one whit the less. Its power is feared more than it is hated—the hatred being mitigated by the supposed necessity for the use of that power—and thus the influence of the British agent, augmented by the Austrian, is almost irresistible with the politicians of the Roman Court.

I have, my revered lord, most unquestionable authority for the statement I thus make. I have it from a person who is utterly incapable of deceiving, and, being at Rome, in a situation in which he himself cannot be deceived. I have full permission to give the facts to the public, though I have not that of publishing his name; I am, however, at liberty to mention his name in any way consistent with its not appearing in the public newspapers and I accordingly transmit it to your lordship in a private letter.

SHALL WE RECOGNIZE EACH OTHER IN HEAVEN?

If it were true that death extinguishes all the social affections which here gather around the nearest and dearest ties of life, it would, of course, be difficult to reconcile the tender and affectionate heart to its occurrence. The exercise of these affections constitutes the chief charm of our existence, and without them, the world, with all its riches and glories, would be but a painted dungeon. If death were an eternal separation from those whom we love, it could not be regarded in any other light than a fearful banishment from the home of the soul. It is the removal from the beloved society of friends and kindred, that fills the heart of the exile with sadness. If he could but transport all his friends, and companions with him in his emigrations, if he could preserve the same social relations and continue to be surrounded by the same neighborhood and community, his removal from place to place would cease to be at all disagreeable—he would carry his home with him if he wandered to the very ends of the earth.

Now if we could but contemplate the removal by death in this light its terrors would be stripped wholly away. But such is the light which the Gospel sheds upon it. Let us look at the Christian doctrine upon this subject. It teaches us that the present life is to be followed by an endless existence—and that this life is probationary in reference to the future life. These principles clearly involve the conclusion, it seems to us, that we shall recognize there the social relations which were formed here. To be a future existence to the individual soul, it must be an existence of one continued consciousness—that is the soul must know that it has existed before, or it will be the same to that soul as though it had not existed before. It is, we presume, allowed by all that this process of reasoning is correct. It is a universal belief that in the future state we shall know that there had been a previous existence here. In other words, the memory there will look back upon this life, and as this life is probationary and preparative of that, and the virtuous exercises of the heart here are to be sources of joy there, and the contrary, it follows as a necessary inference that the retrospection must be so particular and distinct as to enable us to distinguish and appreciate the important circumstances and actions of our lives. Now if it be allowed that the mind will there take such a clear and comprehensive retrospection of life, it must be admitted that those social relations, which constitute by far the most important and influential circumstances of the moral history of every individual, will become objects of recollection. Our friends therefore will be remembered, as they contributed to our virtue or happiness on earth, and if thus remembered they will surely be recognized, and unless the soul shall have lost all its sensibility,—with which joy and love and rapture will the heart welcome them again to its near and intimate affection and communion.

But it is not altogether upon such an induction, certain and obvious as it is, that we rest our belief that our religion teaches the reunion of friends in heaven. It seems to us to be the utterance of the bible in all its parts, it is declared by the genius of the Gospel, by the character and expressions of the Savior throughout. It is the glory of his religion, that it teaches that the intellect is not the only immortal part, but that the affections also are immortal—the heart may break, it will cease to beat, it will perish into dust, but the love, the tenderness, the gratitude, the truth which were

once enshrined within its throbbing arches will survive its dissolution—they will live forever. Who can read the last address of the Savior to his disciples and the prayer he then offered for them, and doubt that his religion teaches the re-union of friends in heaven? Who does not feel that the delightful doctrine is proclaimed in every utterance of his lips, beams forth from every expression of his countenance? 'I go to prepare a place for you—and if I go to prepare a place for you I will come again and receive you unto myself that where I am ye may be also: 'because I live ye shall live also: 'Henceforth I call you not servants—but I have called you *friends*.' There are many other arguments, in addition to those now mentioned, in favor of this hope, which all must cherish, of this belief which most, it is probable, entertain of the continuance of the ties of pure affection and friendship, here formed, in the next world. We may indeed rest in the conclusion that death will not be a final separation from those who are worthy of our pure affections.

And let us gratefully appreciate the assurances we have that the blow of death, which crushes the mortal frame, and dissolves the affinities of matter, and terminates the relations of time and earth, cannot sever the ties, or disturb the action, of the moral affections which bind our hearts in harmony, sympathy, and love, while here on earth. The transference of the soul to the holier scenes and brighter light, and lovelier atmosphere of heaven, will only serve to add a deeper and warmer energy to the generous and pure affections which constitute its most glorious attributes. 'The love, where death has set its seal no age can chill, nor rival steal nor falsehood disavow.' While in the midst of the perplexities, infirmities, perils, and vicissitudes of temporal things, we may not always be absolutely sure of our friends, but death binds them to us by links, such as mortals cannot forge, and earth cannot sunder. When our friends are taken away, either in the innocence of childhod, in the bloom of youth, or in the full maturity of tried and disciplined virtue, let us rejoice in the thought that they are now our friends forever. Their hearts are beating with a love towards us, such as can glow only in the breasts of angels, and with pulsations of truth and purity, known only to those who respire the air of heaven. As we advance along the line of time, and approach the boundaries of our mortal being, let us not mourn, as without hope, while the dear objects of our friendship and domestic love, sink into the grave around our path; let us look upward to the heavenly home, reserved for us and for them, and with the eye of faith, see them gathering there, as one by one they leave us here. Let us behold them, as hanging from their orbs on high they wait to welcome us; and, as the circle of our friends and firesides, thus extends itself in the heavenly world, let us not lament that it is receding from this earthly scene, but press onward, with cheerful faith, and holy joy, in the thought that, as our own brief period of life is wearing away, the treasures of our love are accumulating in those blessed mansions, where decay and loss can be known no mere, into which an enemy never can enter, and from which a friend will never go out.

CHRISTIAN REGISTER.

BOSTON, MAY 17, 1845.

LOVE TO GOD AND LOVE TO MAN.

In these two sentiments, so fixed in the heart as to rule over the life, the Savior declared that his religion was comprised. As he was a perfect teacher, and spake with a divine authority, we may safely refer all questions of truth or duty to the test which he has provided. Whatever doctrine tends to promote love to God and love to man, has the true stamp upon it. Whatever tends to impair these sentiments is Anti-Christ. By this test, is character to be judged. So far, as love to God and man has found a place in our breasts, we are Christians. If our affections of love, trust and gratitude, are diverted from the Father to any other object, or if we indulge in prejudices against our brethren, or contract within narrow limits our charity and Christian fellowship, then we are so far alienated from, and enemies of, the Savior.

It becomes us to appreciate the particular and pre-eminent relation which Liberal Christianity bears to these two fundamental sentiments of religion. They are committed to our charge. As the people of Judea, for long centuries preserved, within its narrow confines, the doctrine of the divine unity, until, in the fulness of the times, the world was prepared to receive it, so Liberal Christians are required to preserve and cherish the great principles of love to God and love to man, until the various sects of Christendom are prepared to receive them.

They have not received them, as yet. Love to God, can only exist in the heart, when God is represented to it as lovely. It is a violent contradiction of terms, to speak of love to God, as existing in a heart, which contemplates only stern and frowning aspects in the Deity. The most awful and fearful thing, in the system of Calvinism, and in the phraseology and habits of expression prevailing among our Orthodox brethren, is their tendency to associate the idea of the Father with forbidding traits, and to concentrate all attractiveness upon the image of the Savior, making him exclusively the object of gratitude, of trust, and of all tender and warm affections.

But we behold in God, the lineaments only of a Father. We claim for Him, the profoundest, and most fervent love of every soul. We disperse all darkness, all frowns, from His countenance, and present Him to the human heart, not as an avenging judge, but as a merciful and forgiving Father.

Instead of teaching men to excommunicate and call each other heretics, and to deny the Christian name, or withhold the fellowship of the heart, except to those of their own sect or way of thinking, we call all men brethren, we hold out the hand of fellowship to all, we feel bound to cherish charitable and fraternal and Christian affections to all, of every sect, of every religion.

Let us cling to these two sentiments and never lose our hold upon them. If we are faithful to them, the Church and the world will yet receive them, at our hands.

From them, are to be kindled the only true and effectual piety and philanthropy. A God of Love will sway every heart that beholds his divine loveliness, into a willing, an earnest, and a constant obedience. And the soul that has become imbued with that love of universal man, which the Savior exhibited and inculcated, will need no other incentives to the devotion of all its energies, to every work of charity, of righteousness, of justice, and of mercy towards all its fellow-creatures.

We look upon these two sentiments, thus declared by the Savior himself to constitute the whole of his religion, as the only sufficient instruments of human reformation; and for this reason, we are desirous that a door may be opened for Liberal Christians to enter, and carry with them, these divine sentiments, into every portion of the country and of the world.

So far from relaxing our efforts, in the use of all just and appropriate means, to spread our views in every section of the country, where oppressive and unrighteous institutions exist, we regard them as constituting a special inducement and obligation, to renewed and multiplied and persevering exertions. Wherever the love of the Father is hidden from the hearts of men by false views of his character, there we most earnestly desire to carry those convictions of His infinite and impartial mercy which it is our privilege to entertain. Wherever we behold the most glaring indications of injustice and wrong in the structure of society, and in the prevalent usages and prejudices,—wherever oppression and misery flow from 'man's inhumanity to man,'—there our hearts yearn to convey that sentiment of universal charity, love and sympathy, which we believe to be the 'other great commandment.'

If we appreciated the infinite importance of our sentiments, on these subjects, we should not allow any of our fellow-Christians to surpass us in zeal, and toil, and exposure, and sacrifice, in spreading them.

When God is so presented, as to inspire the soul of the worshipping believer with love, then will the true sentiment of Christian piety be experienced, and its divine power over the life gloriously displayed. And the spirit of Christian charity and brotherhood, is the only agent by which war, slavery, and all unrighteousness, can be driven from the earth.

BOARDING SCHOOL FOR YOUNG LADIES.

We are referred to, in an advertisement, expressing the design of a clergyman in the country, to take a few young ladies into his family for instruction. We wish particularly and earnestly to recommend his proposal. His residence is one of the most beautiful spots in New England. No where can all that is desirable in paternal and maternal care, and the elements of a well ordered and happy family, be found to a greater extent. The instruction, as well as the moral and religious influences, would be all that can be wished.

For the Register.

FORMS AND CEREMONIES.

There seems to be a feeling very prevalent at the present day, which if carried out, to its full extent, must inevitably cause us to abandon almost entirely many of our old, and long established forms, and ceremonies. This is no less true in the performance of religious duties, than in the common every day affairs of life. A fondness for new things seems to be a feeling implanted within us, for wise and good purposes, and when restrained within proper limits it is undoubtedly a good one. But who can fail to see that this feeling is every day abused? Who can fail to see that we are every day setting aside old, and good customs, and establishing in their place those whose only recommendation is that they are new. But I would now allude more particularly to customs and ceremonies in the performance of devotional exercises. Although I might refer to many of our ceremonies in the performance of religious worship, and show that they are constantly undergoing a change, and *that* change in many respects not for the better, I will here mention only one. I allude to the position in which we place ourselves during prayer. Shall we *stand* or *sit*? It has long been an established custom with Unitarians, and perhaps with most Congregationalists, to stand during prayer. But many of our modern reformers, both with professors, and non-professors, of religion seem to say, *sit, stand, repose*, or assume any position that best suits the feelings and circumstances of each.

The early founders of religious worship, introduced certain customs, and ceremonies, in the performance of public worship, which they thought most proper, and at the same time the most expressive of their feelings. One of these was that all should either stand, or kneel during prayer. And *why* should an audience take one of these positions? Because there is no other position which would be so respectful, or express so much humility. It is no more an act of reverence, than we should pay to an eastern king, or prince, were we to enter his presence. And shall we reverence an earthly prince, more than the King of Kings? Even here in our own land, if in a public meeting, and we wish to address the presiding officer, or the audience, we should rise. But shall we show more reverence, or respect, for the judge of an earthly court, than for Him who rules in the Courts of Heaven? It matters not whether we utter the prayer ourselves, or respond to that of the minister, it is the same. In order to be benefited by public prayer our attention must be fixed upon the prayer of the speaker, that our thoughts may respond to the prayer he utters, else if his prayer alone is sufficient without our co-operation, then we might as well be absent from public worship. Then, if we in secret respond to the prayer of the speaker, and address the Almighty, through his words, why should not the audience stand or kneel as well as the minister? Yet no one would say it was proper for a minister to sit while he addressed the Almighty in prayer.

To stand while we address a superior is no more than a proper mark of respect, and to refuse to do it shows great contempt.

But far be it from me to say that those who sit, during prayer at church or elsewhere wish to show any contempt, or disrespect, towards the Almighty. It may be done from thoughtlessness, from oddity, from a wish to attract attention, from fatigue, from ill health, from any one or all of these things. Yet we do not find that the aged, the infirm, the lame, or the sickly, complain of being fatigue during prayer. No. It belongs to another class. A class who if engaged in any fashionable amusement could stand twice the length of time ever occupied in prayer without the least fatigue. I speak now from facts. The inference then I draw is that it is much more fatiguing for such persons to serve God, than to serve the world. We shall find that we feel in a more prayerful mood, when we place ourselves in a prayerful position. Our bodies should be made to assist the mind. Our actions to correspond with our thoughts, and when we are imploring blessings, and favors, let us put ourselves in an imploring position.

Bolton, May 3rd, 1845. A UNITARIAN.

For the Register.

GERMAN CATHOLIC CHURCH.

In your paper of April 5th, is published a notice of the recent movement in the Catholic Church in Germany, under the head of the fearless and conscientious *German* Catholic Priest, John Ronge, and the declaration of faith expressed in twelve articles, as the result of the meeting of the General Christian Community at Breslau, at which Ronge made an energetic speech, in defence of the freedom of conscience, in accordance with the original spirit of Christianity, and the spirit of the age. When I read the articles of faith (those that are affirmative) adopted at the meeting, I was forcibly reminded of their scriptural truthfulness and clearness, convincing my own mind that there had been honest hearts at work to condense the essentials of Christianity into a clear and comprehensive form, entirely untrammelled by sectarian bias. It seemed to follow as a matter of course, to my mind, that all sincere Christians, and particularly those of our own denomination, (were they in the practice of subscribing creeds) could unhesitatingly subscribe this as embracing the substantials of Scripture doctrine. In shor, they are such as led me to suppose that Bible Christians of *every name* might subscribe and thereby manifest the truth of the declaration of the apostle Paul to the Ephesians, 'There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all and through all, and in you all.' In the Boston Evening Transcript of 23d April, a notice appeared of this movement in the German Catholic Church, and an extract is given from the *New York Commercial*, which condenses into small place the chief facts in its relation, and then goes on to state the *substance* of the articles of faith as agreed upon, premising, that the leading principles in the declaration of their protestant faith, are essentially the same as those of the Orthodox Churches in this country. Now, if the editor of the Commercial, meant to convey the idea that all that is essential and Scriptural is embraced in these twelve articles—all that the Churches of this country ought to insist upon as Orthodox,—there can be no good ground, in my opinion, for raising an issue with him in the assertion, but, if he means to say that this *German* Catholic *Bible* creed, of twelve articles, embraces all that the Orthodox creeds of this country teach and which they, the Orthodox, hold as essential, then, I think he has made a wide departure from the facts of the case and that that denomination (the Presbyterian and Calvinistic Congregational, or certainly a large majority of them,) would not thank him for the freedom he has taken to speak upon this point. Now, Mr. Editor, I judge of this matter from my own convictions, and the truth of these remarks forces itself upon me from the following considerations and facts. I feel the truth and force of this *summing up* of the Christian faith to be so purely biblical and so plain to the understanding, that although a Unitarian, I could subscribe and enter the Church without regard to the name by which it might be designated, as I should deem it a *Christian* Church. But were I to apply for admission to an Orthodox Church with this creed in my hand, I should be at once excluded, although embracing their *essentials* of faith, according to the Editor of the New York Commercial. The Orthodox standards exclude me now from their Church, and there must be a very material change in those standards before the new German Catholic creed can be admitted to possess the essentials of faith contended for by the believers of Calvinism. Yours with respect,

in Christian fellowship,

AN OLD SUBSCRIBER OF THE REGISTER.

Boston, April 29th, 1845.

NEW PUBLICATIONS.

I. Exercises for Private Devotion, by the author of 'Pious Thoughts and Reflections in Retirement.' Second Edition. S. G. Simpkins.

The plan of this little work is to take a passage of Scripture, and comment upon it as upon a text, appending a prayer flowing from the theme suggested by the text and the comments, and concluding each exersise, of which there are ten, with a similarly appropriate hymn. It seems to us that the spirit of Christian faith and piety pervades the book, and we cannot doubt that it will enlighten, comfort, raise and sanctify, the heart of every one who uses it, as a manual of private meditation and devotion.

II. The Ladies' Repository. A Literary and Religious Monthly. April, 1845. Rev. Henry Bacon, Editor.

This is a large octavo pamphlet, of 40 pages, double columns, and good type. It is sustained by the pens and the patronage of Universalists. Each number is embellished by a beautiful engraving, and presents a very pleasing variety of matter. It mixes up useful and instructive reading with lighter matter. In this number we notice valuable extracts from Dr. Channing, Mr. Fox of London, and from the Christian Register.

III. Smith's Weekly Volume for town and country. Philadelphia.

An uncommonly well printed publication, presenting, in weekly issues, and in a form very convenient for the reader, a republication of accredited works, together with brief criticisms on the current literature of the day. It is one of the best of the many contrivances by which, in this favored age, a valuable library may be gradually collected, and provision made for occupying leisure hours with useful reading, at an expense so slight as to be within the command of almost every member of the community.

IV. We have received from Jordan & Co., 'Jesse Johnston and his Times,' by Thomas P. Hunt, the drunkard's friend, and the 'Bible, The Young Man's Guide,' by Gideon B. Perry, D. D., and 'The Foreign Quarterly Review,' for April, 1845.—American Edition; and Part 1., of a series to consist of six numbers, comprising a 'History of the Ancient Christians, inhabiting the valleys of the Alps.' This number is entitled 'A History of the Old Waldenses,' Anterior to the Reformation, by Jean Paul Berrin, with illustrative notes from Modern Historians and Theologians.' It is accompanied by a map of the country. 84 octavo pages—25 cents a number.

V. James Munroe & Co., have 'Domestic Slavery, Considered as a Scriptural Institution, in a correspondence between Rev. Richard Fuller of South Carolina, and Rev. Francis Wayland of Rhode Island.' Also 'Recollections of the United States Army, a series of Thrilling Tales and Sketches by an American Soldier.' 1845.

VI. From Saxton & Kelt, we have the 'History of the Popes, from the beginning to 1758, by Archibald Bowen Esq., with an introduction and a continuation to the present time by Rev. Samuel Hanson Cox, D. D., to be completed in 24 numbers at 25 cents each—octavo, double columns, about 60 pages in a number.

A Dictionary of Practical Medicine, &c., by James Copland, M. D., F. R. S. edited, with additions by Charles A. Lee, M. D., a periodical of six sheets. In monthly parts. Price 50 cents.

Voyages round the World, being the 172d volume of Harper's Family Library.

'Plato contra Atheos'—Plato against the Atheists, or the Tenth Book of the Decalogue on Laws, with Critical Notes, and extended Dissertations, on the Platonic Philosophy and Theology, especially as compared with the Holy Scriptures, by Taylor Lewis, L. L. D. of the New York University; and a very elegant edition of Hallecks Poems, printed in a manner worthy of the matter, and embellished with a beautiful engraving of Alnwick Castle, Northumberland.

VII. We have received A Catechism of the History of Ireland, Ancient and Modern, by Wm. J. O'Neill Daunt Esq., Boston. Patrick Donahoe. No. 1 Spring Lane. 1845.

VIII. Letters from New York, second series, by L. Maria Child. The Boston publisher is J. H. Francis. 128 Washington Street.

A most delightfully written book, on a great variety of interesting subjects. There are passages, richly scattered through it, of wonderfully graceful and highly wrought skill, beauty, music and pathos of style. Mrs. Child has written much and well. She feels the deepest interest in all that is excellent, benevolent and hopeful in humanity and society, and her power and success, as a writer, are continually increasing.

IX. The two first volumes of the Narrative of the United States Exploring Expedition have been received. The larger edition is one of the most splendid productions of the press, and reflects great honor on the country. The present edition contains the substance of the work, so altered as to bring it within the reach of the community at large. The type, page and reading matter are the same. Forty seven wood cuts are substituted for that number of steel vignettes; sixty four plates are omitted, ten, instead of fourteen, maps are included, three of them on a reduced scale. This edition contains nearly three hundred wood engravings. A volume (of which there are to be five) every two weeks; whole cost $10, a cheap work at that price. It contains information of the highest value and interest. Little & Brown, Publishers.

X. The Investigator. Religious, Moral, Scientific, &c. Washington. 1845.

This is the organ of no sect, liberal towards all, free to criticise all, and is an instructive, useful and excellent publication.

INSTALLATION AT BRIDGEWATER.

Rev. Claudius Bradford, late of Hubbardston was installed Pastor of the First Congregational Church and Society in Bridgewater May 7th. The Council assembled at Mitchell's Hotel at 10 o'clock, A. M., and organized by the choice of Rev. Dr. Kendall of Plymouth as Moderator and Rev. Charles H. Brigham of Taunton as Scribe. After the usual preliminary business, and after partaking together of an abundant dinner, they re-assembled at 1 P. M. in the Church. The services here were as follows. Introductory Prayer by Rev. Dr. Kendall; Reading selections from Scripture, by Rev. C. H. Brigham; Sermon by Rev. Ephraim Peabody; Prayer of Installation by Rev. Nath'l Whitman; Charge by Rev. Samuel Barrett; Right Hand of Fellowship by Rev. Josiah Moore; Address to the Society by Rev. Wm. O. Morely; Concluding Prayer by Rev. Ralph Sanger; Benediction by the Pastor Elect.

The services were listened to with attention and interest by a numerous audience. The Sermon was from Acts iii. 15th. 'And killed the Prince of life, whom God hath raised from the dead: whereof we are witnesses.' The facts of the resurrection were briefly stated,—and its truth as an historical account and its high moral meaning were eloquently set forth. The discourse abounded with striking and beautiful illustrations, and carried with it the hearts as well as the minds of the hearers. In its latter half, Mr. P. spoke particularly of the bold speculations of the age in theology, and the need of caution and hesitation in making war upon that which the heart of man has held sacred so long. If the supernatural facts of Christianity must be rejected, let them be rejected in tears and sorrow,—not lightly or with a sneer, but as if the hope of humanity were blotted out. But we trust that this able and beautiful discourse may be published.

The music was spirited and well conducted, and added very much to the enjoyment of the occasion. The day was propitious and all seemed satisfied with its instructions and its pleasures. We congratulate the Society in Bridgewater that they have secured so faithful and acceptable a Pastor so soon after the retirement of the last. And we hope that the new Church which they are about erecting may be consecrated by an equal measure of piety, learning and zeal to that which has made the Pastors of the old Church beloved in the memories of their people. We were glad to see ministers of other denominations present on the occasion. Once men of many opinions worshipped together in this ancient house of God. But now, though they stand around different altars and the ancient landmarks are removed, may we not hope that a truer union is growing up, the sign of which is not one tabernacle for all, but the same spirit.

HON. LEVERETT SALTONSTALL.

We present, in fulfilment of the promise in our last paper, the following selections from the numerous tributes to the memory of this excellent person, which the people, without distinction of party, have rendered. No man among has lived more beloved, or died more lamented.

We know that it will be gratifying to the readers of the Register, to be provided with these memorials of his worth, and with such expressions of affection and sorrow, as we have room to record. Mr. Saltonstall was a Liberal Christian. He was a Unitarian. His faith was clear and enlightened. It was the result of careful and conscientious conviction, and was strengthened by the experience and observation of his whole life, by the habitual and devout study of the Scriptures, by an exemplary attendance upon the services of the sanctuary, and by a zealous interest in the institutions of religion.

His voice will not be heard, as in former years, in our approaching anniversary meetings. But we shall bear him in honored and cherished remembrance, and our hearts will be filled with grateful praise for his fidelity to our cause in life, and for the lustre he shed upon it by his truly Christian death. The resignation, with which he bowed to his Father's will and relinquished his hold upon a life that was crowded with blessings, the patience with which he endured pain and weariness, the tenderness of his affections towards man and his humble but serene and cheerful piety towards God, the peace, and hope, and joy in believing,—the triumphant faith,—which irradiated his dying hours, proved the reality, the sufficiency, the unspeakable value of his religious principles. The prayers with which he invoked blessings upon his family and children, one by one, as they bent around his death-bed on the last day of his life, were such as could only have proceeded from a soul which the Father had sanctified, and which was already in Heaven.

The following brief, but comprehensive notice, understood to be from the pen of Judge White, appeared in the Salem Gazette, the day after his death.

Died in this city, yesterday morning, aged 61, the Hon. LEVERETT SALTONSTALL, L.L. D. Eminent as a counsellor, an orator, and a civilian, he was still more remarkable as the warm-hearted friend, the high-souled patriot, the ardent, enlightened Christian, and the true man, noble, generous, faithful and beloved in all the relations of life. An honor to an honored race, and the idol of an idolized Harvard class, his memory will receive its full tribute of respect, and some abler pen will portray his character and his worth, for the instruction of youthful genius, the encouragement of active virtue, and the consolation of bereaved friendship and love.

At a meeting of the Bar of Essex county on the morning after his death, Benjamin Merrill Esq., presided, and the Hon. J. E. Sprague, Sheriff of the County, presented resolutions expressive of the 'deep sympathy' and affliction of his professional brethren, on the death of one whom they had 'all long loved and honored.'

PROCEEDINGS OF THE SUPREME COURT.

The death of the HON. LEVERETT SALTONSTALL was announced in the Supreme Court, yesterday morning, May 8. 1845, by Mr. Merrill, who presented the resolutions which had been adopted by the Bar, with the following remarks:—

May it please your Honor:—The Members of the Bar have requested me to solicit the indulgence of the Court to the expression of their emotions of deep and unaffected sorrow at the recent occurrence of the decease of their associate and brother LEVERETT SALTONSTALL,—an event which is afflicting not only to the Members of the Bar, but creates a deep sensation and leaves a wide chasm in the whole community.

Mr. Saltonstall has long enjoyed in an eminent and uncommon degree the respect, attachment and love of his fellow citizens.

He was born in this county, and descended from ancestors who through every period of the history of our State, from its earliest settlement, have been among its most eminent citizens and distinguished benefactors;—his life has never sullied, but has added lustre to the name. A familiar acquaintance with him for nearly fifty years, through his academic, collegiate and professional life, authorizes me to bear testimony, in which all will concur, that the qualities of his heart and the faculties of his mind formed a combination that attracted in an uncommon degree, respect, attachment and love; his warmth of heart, cordiality of feeling, disinterested kindness, sincerity and frankness ever cheered and gladdened the circles in which he moved; the purity and firmness of his moral principles, the independence of his conduct, and the soundness and vigor of his intellectual powers, secured the respect and consideration of his fellow citizens.

His preparatory legal studies he prosecuted under the tuition of the late learned William Prescott: an intimate friendship and mutual high regard existed between them till the decease of the latter. At the time Mr. Saltonstall was admitted to the Bar, he found in practice here an extraordinary assemblage of eminent lawyers, Theophilus Parsons, Nathan Dane, William Prescott, Samuel Putnam, Charles Jackson, Joseph Story, John Pickering, Daniel A. White, all of them celebrated in the history of our jurisprudence, and many of them since elevated to high judicial dignities in the state and nation. Beside all these eminent practitioners Mr. Saltonstall soon acquired high rank by his ability, learning and integrity. His eloquence at the Bar and in legislative bodies was powerful, persuasive, and brilliant: it was the eloquence of the heart,—the sincere and cordial expression of the ardent feelings and deep emotions of a generous and noble nature. He has died not at advanced age, but his life has been long—for it has been filled with deeds of benevolence and acts of usefulness.

The Members of the Bar, in common with all his fellow citizens, feel that his loss is a painful bereavement—it depresses our feelings and engrosses our sensibilities. We should be unjust to ourselves if, when so much worth passes away, we did not pause amid the bustle of life, and pay the homage of our hearts.

To this address JUDGE WILDE replied at considerable length with deep sensibility—expressed his sympathy with the feelings of the Bar, his regret at the early loss of so useful and excellent a citizen as Mr. Saltonstall, whose worth and excellence he had known and highly esteemed for forty years.

We regret that we have not a full report of the Judge's remarks.

The Court passed an order that the proceedings of the Bar be entered on their record, as a memorial to future times of the respect in which Mr. Saltonstall was held, and then adjourned.

An able and interesting notice appeared in a subsequent Gazette, supposed to be from Hon. S. C. Phillips, of which this is an extract.

Such, imperfect and unsatisfactory, is a rapid review of some of the important acts of his life, and of the striking traits of his character. To refer effects to their cause, it is necessary to add that LEVERETT SALTONSTALL was a CHRISTIAN. His nature was peculiarly adapted to the development of the religious sentiment, and, under the most favorable influence of parental culture, it germinated in his childhood, 'grew with his growth, and strengthened with his strength.'—No intellect ever grasped the truths of the Bible with a clearer apprehension, and no heart embraced them with a warmer faith. The uncorrupted Christianity of the Bible—'built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone'—comprehending every doctrine which Jesus taught, and rejecting the 'commandments of men'—the Christianity divinely revealed and attested and not of human inspiration—it was this in which he believed and hoped and trusted, as long as he lived, and in his dying hour. In an interview with the writer, during his sickness, he stated the interesting fact that he had recently reviewed the grounds of his religious opinions by a careful study of the scriptures, and that his faith had been delightfully refreshed and immovably strengthened.

His interest in religion was constantly manifest in his support of its institutions. As he loved the Bible, he loved the Sabbath and the Church. Never can he be forgotten by his fellow-worshippers, as joining in the songs of the sanctuary, he made melody in his heart to the Lord, and, by his regular attendance upon all the ordinances, constantly proved how much he felt the obligations which he had professed.—The teachers and scholars of the Sunday School, of which for many years he was the Superintendent, will long remember what they owe to his services and example; and the various religious associations of which he was a member will still derive encouragement from the enduring proofs of his co-operation in their proceedings.

The city government of Salem, of which he had been the first Mayor, on motion of David Roberts Esq. passed suitable resolutions and voted to attend his funeral, of which an account is presented in the following extract from an excellent editorial obituary in the Salem Register.

The funeral of our distinguished and lamented townsman was attended on Saturday afternoon by a large concourse of his fellow citizens and others who thronged to do honor to his memory. All the bells in the city were tolled as the long procession followed his remains to the grave, and the city authorities and public bodies, the members of the Essex Bar, the President and several professors of Harvard University, the present and past members of Congress in the vicinity, many eminent men from Boston, his associates and friends in various public and private stations, and a multitude of the citizens of Salem and the neighborhood, united with the mourning relatives to pay this last tribute of respect to one whom they had loved and honored so much.

For the Register.

OBITUARY.

MRS. SALLY STONE OF FRAMINGHAM.

Acts ix, 30. 'This woman was full of good works and alms-deeds, which she did.'

The individual, above named, whose death was recorded in this paper a few weeks since, possessed a character so marked and a life so filled with acts of disinterested goodness, that I feel moved to record a few brief sketches and reflections concerning her. I write not for the immediate friends and relatives; for whatever goodness there was in the departed, can be known and appreciated by no one, as it is by them. I write not to influence the opinion of the world, in regard to a private individual; for we cannot spread out the noblest and most touching acts of such, as we can those of public characte rs, and what is said, cannot be *known* to be any thing more than the expression of partial opinion and feeling. I seek not to pay a tribute to departed worth; for she has gone beyond the reach of human justice and gratitude. But I write, for the same reason that Jesus recorded the account of the good Samaritan, and Luke of Dorcas, who was full of good works and arms-deeds, which she did. These and all the other beautiful sketches of private character scattered through the Scriptures, 'were written for our example, that we should follow in their footsteps.' And certainly nothing so strengthens our faith in the Gospel and wins us to embrace it, as living examples of its power in private life. I confess, it is some little additional gratification to me, that the present instance is a striking example, and proof of the power of that form of faith, which we believe to be the unadulterated Gospel.

The deceased was finely endowed by Providence, not with remarkable talents, but with a beautiful moral and social constitution. Her religious susceptibilities, were naturally strong—her heart overflowed with love for every form of beauty and every manifestation of goodness, whether in the outward world, or her fellow men. Her impulses were strong and true and generous to a remarkable degree. But the ruling chord of her nature, to which all other impulses were attuned, was her benevolence. It seemed to be a natural instinct, that delighted in conferring happiness, as some minds delight in painting, and others in science. When she saw any one in distress, she did not sink down into gloomy and helpless sympathy, and become as wretched as they, but her eye lighted and her countenance beamed with the conception of some expedient or remedy, to remove the evil. Personal sacrifices were not thought of. And if nothing could be done, then her mind teemed with the consolations and blessings, that accompanied the trials, until they almost disappeared from view. With so much of the sentiment of benevolence, she must have had a true relish and a high appreciation of the Divine goodness. Every thing was received with thanksgiving. She rarely arose from the table without an involuntary expression of gratitude, bursting from her lips. She rarely mentioned any distinguishing blessing without connecting it with some pious acknowledgement. And this sentiment of love made her whole nature *social*. To her the flower, the animal, the infant were companions, for they spoke a langnage that she could understand,—the language of love. She took a peculiar pleasure in the society of her fellow beings. She was always pleased, when a human being entered her presence. Her eye would kindle, and her countenance light up, when her poorest neighbor came in, as if a brother or sister had entered. A brother, or sister did enter, whenever any human being entered.

To a mind thus constituted, the Gospel was as congenial, as music to the ear and light to the eye, and kindness to the heart. She received Christianity, as she did the common blessings of life, from childhood, without ever having any doubt. I do not believe, she *ever* had a doubt of the truth of Christianity, or any of its vital doctrines. I knew her many years, in joy and in sorrow; and through a painful sickness and death, and I never discovered the slightest wavering in her faith at any time. She never seemed to think of evidence, in connexion with Christianity, any more, than in connexion with the daily experience of life. Her piety and love of the Gospel, were to her, true exponents of her own being; and therefore they were truth and they were life. I have never seen what Christ and the Apostles meant by faith, so fully illustrated, I think, in any other case. She seemed to see God in every thing. She received her daily food from Him, as much as Elijah did the bread and meat, which the ravens brought him by the brook of Cherith. She considered every part of duty as appointed by God, as much as if an angel had been sent to assign it to her. She could point to many marked instances in her life, where she had not the least doubt, that God had granted special answers to her prayers. some may think this borders on superstition, but if so, then was the faith of the Apostles and of all eminent Christians, superstition. If God hears prayer at all, why may not every Christian point to some instance in his or her life, in which it is reasonable to believe God heard and answered them? It is delightful to see in this age of scepticism, something like the faith of the early Christians, appear now and then in our midst.

She grew up under the Calvinistic form of faith and sat until she was sixty years old, under the preaching of a strong advocate of those doctrines. He was a pious and good man and she reverenced and loved him. But those doctrines, never made any impression on her mind. She passed by those dry points, and received and imbibed the pure truth that came with them as the birds select the wheat and leave the chaff. When the great separation of churches and societies took place, some fifteen years ago, and her minister and many of the church whom she loved, seceded, she stood firm. From her Christian standing and character, it was thought very desirable to gain her, and the deacons and elders of the church were sent repeatedly to convince her. But she expressed her opinions with so much clearness and pointed out the unchristian means and spirit which were then in progress, in breaking up the churches of New England, with so much force, that if she did not convince, she silenced those, who went to confer with her.

She was surprised at that weakness, that has beguiled so many, into the ranks of Orthodoxy, viz: confounding religious experience, with the creed, in which they have been educated. To her, religion was a matter of personal experience, and a creed a matter of opinion. And however painful it was, to separate from her venerated minister and brethren and sisters on grounds of opinion, yet it shook not her faith, disturbed not her peace of mind, nor impeded her active benevolence, in the slightest degree. Although few venerated or enjoyed the house of worship more than she, yet she had no desire for protracted and exciting meetings. Although naturally enthusiastic, she had no cravings after religious fervours or estacies. Her enthusiasm was seen in the affections and duties of domestic life, and in the retired walks of Christian benevolence. It is not easy to conceive of the heartfelt satisfaction, she seemed to take in the most laborious and most menial duties—when necessary—to the poor or sick around her. Propriety will not permit me to enter into particulars, or I would mention instances more touching even, than that of the good Samaritan; because they were not merely the relief of the unfortunate by a little charity, but receiving the victims of intemperance and vice into her house, when others would not allow them to lodge in their barns, and nursing and restoring them to health and sometimes to virtue. There is scarcely a poor family or an invalid, that has lived any considerable time in her neighborhood, that has not some touching acts of her kindness to relate. There was no hour by day, or by night, that she would not leave her home, at the call of sickness and distress, and go miles and spend days and nights together in vigils and labor for their relief.

Some persons have a sort of enthusiasm in charity abroad and neglect their duties at home. While Howard visited the prisons of Europe, he neglected the education of his son, and suffered him to grow up in vice. Not so with her. Her first duties and her warmest affections were at home, and there was no sacrifice of effort, convenience, or feeling she would not make, for any member of her family. And what was most beautiful, it was so spontaneous and so much a matter of choice. She never seemed to think it any thing extraordinary or that any one would not do as much. Some who are much engaged in public benevolence, have a censorious spirit, against all who do not as much, and in the same way. She had as much charity in her heart as in her actions She readily believed all the apparent virtue in the world, real, and found excuses for the errors and follies she witnessed.

I am aware that to those, who knew her not this must appear like panegyric. But to those who knew her well, it will seem, but a sober estimate of her character, and probably to fall short of the reality. She was a fine illustration of the truth, 'Virtue's ways are pleasantness and peace.' Few enjoy life as she did. *Her very* sacrifices were a pleasure. The gratitude and affection that greeted her every where were *delightful*. *To her, God's Providence* and love, illuminated every step of life. She was an equally good illustration of the truth, a good life leads to a happy death. Through a long and painful sickness, she expressed not one doubt, or complaint and made allusion to no unpleasant topic. Such faith, such affection, such peace of mind, I have never witnessed. With such examples before us, we cannot doubt of the truth, or the power of Christianity, nor of that form of it, which we hold.

Mrs. Stone was the widow of the late Daniel Stone, and eldest child of the late Major Lawson Buckminster. She was desended from an ancestor of that name, who early settled in Framingham. She was the mother of five children, all of whom survive her.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

We find, in the Orthodox papers, the authority of Napoleon Buonaparte cited in favor of the Trinity, and that of Andrew Jackson in favor of the Atonement!

Buonaparte is represented as declaring that 'the death of Christ is the death of God.' In his late letter to Commodore Elliott, Jackson trusts that he and his correspondent will 'rise together at the judgment,' 'clothed with that heavenly body promised to all who believe in our glorious Redeemer, who died for us that we might live, and by whose atonement,' he hopes 'for a blessed immortality.'

The business-like style in which the phraseology of revivals is employed, is quite curious. The operations of the spirit are guaged and measured by rule; and the regenerated are marked, divided, numbered and labelled, as articles of merchandise, bales of cotton, barrels of flour, or droves of live-stock might be by a wholesale dealer. A clergyman writing from England, to a religious newspaper of his denomination in this country, gives an account of a revival in Hull. 'It amounted to

2000 souls; about 1500 joined the Methodists, and 700 were sanctified. During four months at Sheffield, about 3000 were converted, and 100 professed sanctification. We are now in the midst of a revival in Cuddersfield; 1300 converted, and about 600 sanctified.'

In the Unitarian Sunday Schools in Birmingham, in England, in January, 1845, there were 265 teachers; 1154 male pupils, and 343 females. Total, 1707 pupils The number of Books in the Libraries, 4460.

A foreign correspondent of the Philadelphia 'Presbyterian,' after having described the bold and powerful appeals and proceedings of John Ronge, the New German Reformer, says, 'I feel that your readers will ask; what, after all, is the faith of Ronge? Unhappily, I am compelled to reply, that Ronge appears ignorant of the positive side of reform—a return to the word of God, to Jesus the only mediator, to the justification of the sinner by faith alone in the sacrifice of Calvary. He has not taken his stand at the sources of life; hence his work is menaced with sterility. The profoundest errors of popery strike him but little; he censures its tyranny, its oppressive despotism, its cupidity, its hypocrisy; but he descends not to the root of those evils. Therefore, as yet, he speaks, only of moral liberty, human dignity, freedom for the people; but not of salvation for the sinner, through faith and repentance.'

We have received a copy of a paper published at Mottville, Onondaga county, New York, by the 'Skaneateles community,' called the 'Communitist,' having for a motto 'Free Enquiry,—General Progression,—Common Possessions—oneness of interest—universal Brotherhood.'

There is a paper published at Cincinnati, Ohio, called 'The Herald of Progression.' The following glowing and high-flown passage indicates the cause in which it is engaged, and the zeal with which it prosecutes it. It is worthy of note, besides, as an illustration of the extraordinary degree to which the energies of the imagination are stimulated, and the fires of enthusiasm are kindled by the excitements to which the social reformers of our day have wrought themselves up.

'The chorus of the *Seraph of Progression* has swept along and aroused the nations from the slumber of ages. The surges of his song have swelled the floods and the mental sea is in commotion. Many are startled at the sound and cry out with fear. 'The old land marks,' say they, are to be submerged, and all our creeds and constitutions set afloat.

Others, again, hearing the sound, vainly imagine that all order may be forsaken: all system given up—and all *Law* annihilated, that God has retired from the universe and has thrown loose reins on to the neck of confusion. But in the light of *Natural Law* both seem equally wide of the truth. For Progression is stamped on the soul, inherent in the very nature of mind: and it is because of its attempted restraints that agitation now shakes the nations.

Let man attempt to bind the storm-gods—chain the fiery comet, or stay the stars in their courses. But let him not attempt to restrain mind in her Progressions, or delay her onward march to Divinity—Progression sounds aloud from her soul, and the echo resounds from the Heavens—and onward she will go.

Man, containing in his mental constitution the elementary principles of the god-head, will be forever unfolding, expanding, and enlarging, growing more and more saint-like, angelic, seraphic, as he rises *from gradation to gradation through his* successive stages of progression, onward, and forever onward toward divinity.

Eternally changing yet eternally the same—forever enlarging his capabilities of comprehension and powers of mental manifestation, yet forever moving on in perfect unity with the principles of universal order, and harmony with Natural Laws. Forever adding powers of thought to mental development; yet forever the same in elementary principles of constitution, without the power of adding to, or taking from their number.

From the nature of a true mind, then, no one need fear collision, from mental expansion; for each true mind is like God, or God-like, consequently like each other, and consequently no evil can result from such progression.

We find in the Gospel Banner, a letter written by a young gentleman of the Theological School at Cambridge, who is a professed Universalist, in which he bears testimony to the liberal and kind treatment he receives at that institution. Of the school he thus speaks.

'The situation and advantages here, at Cambridge are ample and liberal. Our Professors—Dr. Noyes and Dr. Francis—are men of deep wisdom, imbued with a warm love for truth and righteousness, and very familiar with the Students. Two more capable men for their situations we could not desire. The School at present is very full—more so than it ever was before—I believe; the number of Students is about 40; you know, because one is a candidate for the sacred office, is no infallible evidence that he is of the true spirit; but our School does seem to be blessed in that respect; all, far as I am acquainted, are good and true followers of our Lord and Master.'

Young men of very different theological views have at times pursued their studies at Cambridge, and their testimony cannot fail to be, like that given above, in defence even of the Theological School, against the charge of Sectarianism. The large and increasing denomination of Universalists must feel and appreciate the necessity of having within their reach, the means and privileges of a thorough theological education for their ministers, and we are sure that they will not be inactive in preserving the University of Cambridge, the benefits of which they are now enjoying, from being closed against them, as it would be, should the present attempt to transfer it to Orthodox hands succeed.

The Baptist Anniversaries recently took place in Providence. The receipts into the Treasury of the Home Mission department for the last year have been $71,826 28. Present debt $40,188 40.

The Slavery question, which is sundering all the great denominations, came to an issue, on the part of the Baptists at this Anniversary. The result was as follows,—

'After considerable discussion, Rev. Dr. Maginnis, of Hamilton, N. Y., introduced the following resolutions, as a substitute for Dr. Welch's:

Whereas, The American Baptist Home Missionary Society is composed of contributors residing in slave-holding and non-slaveholding states; and whereas the constitution recognizes no distinction among the members of the society, as to eligibility to all the offices and appointments, in the gift, both of the society and of the Board; and whereas it has been found that the basis on which the society was organized is one upon which all the members and friends of the society are not now willing to act; therefore,

1. *Resolved*, That in our opinion it is expedient that the members now forming the society, should hereafter act in separate organizations at the South and at the North, in promoting the objects which were originally contemplated by the society.

2. *Resolved*, That a committee be appointed to report a plan by which the object contemplated in the preceding resolution may be accomplished, in the best way, and at the earliest period of time, consistently with the preservation of the constitutional rights of all the members, and with the least possible interruption of the missionary work of the society.

These resolutions, after debate were adopted by a vote of 135 to 59.'

The religious and moral associations and denominations held their anniversaries in New York City last week. On Monday evening the Seamen's Friend Society, assembled in the Tabernacle; Captain Richardson presided. Rev. Mr. Spaulding stated that there were in the city elsewhere, fifty temperance boarding houses for sailors. The Sailors Home in New York has received within three years 11,008 boarders. There are 40,000 temperance sailors. The New York Marine Temperance Society numbers 18,633. 445 out of 450 of the flag ship in the Mediteranean have stopped their grog. 300 out of 303 in another. In the Seamen's Saving Bank $1,900,000 have been deposited.

The receipts of the Society have been $17,322. Expenditures $18,178.

Rev. C. S. Stewart, a Chaplain in the Navy, and Commander Hudson of the Navy, who was second in command of the late exploring squadron, made interesting speeches. The latter stated that in three years 1839–41, 423 vessels, and 2877 lives were lost. From 1842–45, 192 vessels and 1323 lives were lost. The difference he attributed to temperance among sailors. Mr. J. G. Clarke, a common seamen, who had also been of the exploring squadron, electrified the audience with a speech, warm from the sailors's heart.

The *Anniversary of the Presbyterian Board of Missions was held*, in another place, the same evening. Walter Lowrie Esq. presented a statement by which it appeared that the receipts were $82,672 84. Expenditures $81,469 71.

The American Anti-slavery Society assembled in the Tabernacle on Tuesday evening. Mr. Garrison in the chair, Francis Jackson, presented the report; Mr. Sanderson, a colored man, spoke; Wendell Phillips Esq. of Boston, followed in a speech, characterised by all who heard it, as a splendid and masterly oration, advocating a dissolution of the Union. Miss Jane Hitchcock then addressed the meeting in a speech so exciting and impassioned that when she sat down, Mr. Garrison the chairman rose and gave expression to the feelings of the society a formal presentation of thanks. Mr. Bell of Kentucky, Henry Grew of Philadelphia, and Frederick Douglas, formerly a slave followed. The speech of the last named individual was very effective, relating his own experiences, and giving an appalling picture of the cruelties practised by the overseer of the plantation from which he escaped some seven years since.

The Foreign Evangelical Society met, in another place, the same evening. Dr. Baird addressed the meeting. Rev. Mr. Wilks of Montreal gave an account of the zealous activity of the Romanists in Canada, holding protracted meetings and the like. Rev. Dr. Morris of Baltimore, Rev. Mr. Thompson of Philadelphia, Rev. Edward Beecher, D. D., and Rev. Mr. Kirk of Boston, also spoke. The latter said, that 'since he had been spiritually born, he had been a dear lover of revivals.'

The 'New York Sunday School Union,' met Tuesday afternoon and evening. The number of Schools in the 'Union' was stated to be 107, belonging to 13 denominations. Male teachers, 941; female, 1036. Male pupils, 7077; female, 7881. In the Libraries, 23,116 volumes.

The 'New York Vigilance Committee,' met on Tuesday night. Its object is to aid runaway slaves, and afford them the means of escape. The report stated that during the last year 118 slaves have been run in by the Society.

The 'American Tract Society,' met at the Tabernable on Wednesday morning. Theodore Frelinghuysen in the chair. The Society have circulated during the year, 152,727,229 pages—in twenty years, 1,544,053,796 pages.

The receipts of the year, have been $152,376,78, an increase, over last year, of $43,892,34. 143 colporteurs have been employed. The Society, has circulated, 374,000 volumes, including 24,000 sets of D'Aubigne's History of the Reformation. A Chinaman was presented on the platform, to heighten the interest of the meeting.

The 'Home Missionary Society,' met at the Tabernacle on Wednesday evening. The resources, of the Society, during the year, have been $122,163,82. The liabilities, $130,524,76.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:—

From the Ladies' Charitable Society, in Rev. Mr. Robinson's Parish, Medfield, to constitute Mrs. Amy P. Sewall, a Life Member,	$30 00
From the Auxiliary Association, in Templeton,	11 00
From the Auxiliary Association, in Duxbury,	50 00
From the Auxiliary Association, in Scituate,	8 00
From the Auxiliary Asoociation, in Cambridge,	16 00
From the Society, in Topsham, Me., to constitute Rev. A. D. Wheeler, a Life Member,	30 00
From the Auxiliary Association, in Leominster,	33 00
From Jesse R. Appleton, Esq., of Dublin, N. H., for Western Missions,	15 00
From the Auxiliary Association, in Groton,	30 00
From the Auxiliary Asoociation, in Wayland,	10 00
From the Ladies' Sewing Society, in the Second Congregational Society, in Lincoln, for Missions,	10 00
From the same, for Tracts,	2 25
From J. S. Wheeler Esq. of Framingham, to constitute himself a Life member,	30,00
From the Auxiliary Association in Peterboro' N. H.,	25,00
From the Auxiliary Association in Northfield,	25,00
From Dea. Ezra Abbot of Milton N. H., as Donation—of which $30 is to constitute Harris Abbot a Life member,	50,00
From Unitarian Society in Burlington Vt., of which $30 is for a Life membership hereafter to be designated,	94,00

☞ The 'New Comedy of Errors' on the fourth page, ought to be credited to the 'Danvers Courier,' one of the most interesting papers on our exchange list.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

The revenue of the port of New York from 1st of January to 1st of May has been $6,171,747,69, being less than for the same period last year, $1,463,131,94.

The American Society for the civilization of Africa, have published an address to the people of the United States. Hon. Wm. C. Rives of Virginia is President of the Society. Many distinguished citizens from the various sections of the country are among the Vice Presidents. R. R. Gurley is corresponding Secretary.

The account given by Commodore Perry, on his return from the African station, is encouraging and interesting. Trade and agriculture are obtaining a lodgment at different points of the coast. As lawful commerce extends its sphere of operations, the slave traffic will necessarily decline. The present policy of the civilized nations, provided for in an article of the Ashburton Treaty, by which we are to keep squadrons of men of war on the African coast, is the most important step that has been taken to civilize Africa, and if faithfully adhered to on a large scale, will secure its redemption from the slave trade, and its participation in the blessings of commerce, and of the train commerce draws after it, including at last freedom and religion. The service of our ships of war on this coast, as is the case with merchant vessels, has been accompanied with some mortality—but, as experience suggests precautionary measures, and settlements clear and drain the land, we may hope that it will cease. In the mean time the American Commodore has selected two places of burial for those who perish in this trying and perilous service, which have been walled in and fitted up as cemeteries, at the expense of the officers and crews of the squadron.

The Faculty of the University of Virginia have published an address to the Patrons of that institution, relating the history of the outrages committed by certain disorderly students, and too much countenanced by the whole undergraduate body; and which reached at last such a point of violence and general disturbance of the peace and safety of the College and neighborhood, that the civil authorities were called in, the property of the University placed under its care and protection. The Faculty took the right course.

President Guerrera of St. Domingo died on the 15th of April. General Louis Pierot was proclaimed President by the people of the northern part of the Island. It was doubtful whether the people of the southern part would acquiesce. He was a chief under the administration of Christophe, is now 70 years of age, and nearly seven feet in height and of corresponding proportions. His skin is jet black. The mulatto portion of the people, for this reason we suppose, are not favorably inclined towards him. In the mean time the deposed President, Herard, has procured and equipped a vessel and is making constant demonstrations, from his refuge place in Jamaica, upon St. Domingo, hovering around its coast, and capturing its vessels. It is supposed that he expects to recover his lost power, and in that event, that he will place the Island under the protection of Great Britain.

The movement in favor of establishing a steam cotton mill in Salem, has been successful, the stock is taken up and the company organized.

There were at Vera Cruz on the 21st of April, four American, two Spanish, one English and one French, men of war.

On the 7th of April, the Joint Committee of the Mexican Congress brought in their report on the subject of Texas. It proposes warlike measures.

In our last we mentioned the earthquake, which occurred in the city of Mexico, on the 7th of April. The shock was repeated on the 10th. It overthrew buildings which had withstood the previous earthquake, and completed the destruction of others which had been partially injured. It extended beyond the city of Mexico, and was felt over a district of country some hundred miles in diameter.

It is not perhaps generally known to what an extent democratic ingredients are creeping into the British American Provinces. There is an inherent difficulty in governing distant colonies, and where, as in the case of England, free institutions and the spirit of liberty are sustained by the mother country, colonial dependencies will be prompted to make large claims for self-government. Even in New South Wales, we hear of vetoes by Royal Governors upon acts of Assembly, and consequent struggles and recriminations between the popular and domestic legislature and the foreign executive. The English government, having been long accustomed, too, to employ military men, to a great extent, in the executive administration of its colonies, has so often been called upon to interpose and settle difficulties, occasioned by their inexperience, ignorance, and professionally arbitrary spirit, that it seems to have become habitual to the ministry to consider their governors in the wrong, in all controversies with the provincial authorities. The tendency of their colonial policy is to humor, as far as possible, their provincial subjects. For this all British colonies are to thank the thirteen rebellious provinces of the American Revolution. That event taught the mother country a lesson which has operated most effectually ever since in favor of all her remaining colonies. The vicinity of the free States of the American Union to the British North American Colonies has led the home government to be very anxious not to allow a spirit of discontent to be engendered within them. For this reason, too, they have permitted them to have pretty much their own way about every thing. The result of the whole has been the establishment of what is called 'the Responsible Sytem,' which has just been illustrated remarkably in the Province of New Brunswick.—During the last winter the office of Provincial Secretary, being a lucrative and important position in the government of the colony, became vacant by the death of the incumbent. Sir Willian Colebrooke, the Lieutenant Governor, conferred it upon his son-in-law. In the political system of those colonies there is a Lieutenant Governor sent over from England, an executive council, and a legislative council, holding their seats from the crown, but composed of citizens of the colony—the legislative council in its functions, corresponds to the Senate in the American States—and a House of Assembly, chosen by the people. By 'the responsible system' the whole political sovereignty finally rests in the House of Assembly, in this way. In the executive council there are one or more individuals, who have seats in the House of Assembly also. They are the ministers of the government. It is considered their duty to vindicate all the measures of the executive in their places in the House. Consequently they are under a necessity of resigning their seats in the council if the Governor does any thing which they cannot sustain. In that event they make to the House a statement of their reasons for resigning their seats at the council. If the House approve their procedure, it comes into an attitude of hostility to the Governor. He then has the alternative of dissolving the House, and running the risk of a popular election, to be conducted on the question at issue. If the result of the election of a new House is favorable to the former House and the retiring members of his Council, the Governor must be recalled. If the new House is favorable to him, he has triumphed and remains. In case he does not venture upon the election of a new House, in which a foreign executive is at a disadvantage, almost always fatal to him, then the House pass resolutions, approving of the conduct of the resigning Councillors, and memorializing the throne, in the form of a remonstrance, against the act of the Governor which led to their resignation.

In the case of Sir. William Colebrooke, four of his Executive Councillors, two of them holding seats also in the Legislative Council, and the other two holding seats in the House of Assembly, having advised against the obnoxious appointment, forthwith withdrew from the executive council, and reported their reasons for so doing to the legislative branches of the government to which they belonged. The House of Assembly sustained them and directed their Speaker to lay a remonstrance against the conduct of the Governor, before the Queen, in their name. The last steamer has brought Lord Stanley's reply. The appointment complained of is disapproved by her Majesty, and Sir William Colebrooke is required to recall the Councillors, who objected to it, back to their seats. In other words he is recalled from his Government, and some one else will be sent over, who will be careful to do nothing but what will be pleasing to the House of Assembly.

It is obvious that the system amounts to a more unrestrained democracy than we have, in any of the United States. It makes the House of Assembly supreme. With us if there is a collision between the governor and the legislature, the next election settles it, and as both parties are the immediate representatives of the people there is fair play in the contest. The Governor has as good a chance so far as popular prejudice and sympathy are concerned, for a favorable verdict, and, in point of fact, is sustained as often, if not oftener, by the decision of the people.

On the 8th of May, snow fell over the entire country, to the North and East of Boston, and flakes were visible in the atmosphere here. There was a frost, in the night of the 8th, and a more severe one, in the night of the 9th.

The burnt district of Pittsburgh, is already rebuilding. Within three weeks after the fire, some thirty houses were raised, and many of them roofed, and the foundations of between one and two hundred laid.

There was a fire in Camden, in Maine, on the 3d of May. An oakum manufactory was burnt.

The Association of 'American Geologists and Naturalists,' held a meeting at New Haven, April 30th. A large number of distinguished scientific gentlemen were present, and much curious, interesting, and novel information was elicited.

Tqe Rhode Island Legislature has adjourned. The proposal to liberate Thomas W. Dorr, unconditionally, was rejected in the House, by a vote of 38 to 28. An act of amnesty was referred to a joint committee to consider and report upon it, in June. The vote of reference in the Senate, was 18 to 14.

The coal trade in Philadelphia, has commenced with extraordinary activity.

At the recent meeting of Geologists in New Haven, Dr. Jackson made interesting statements in reference to copper mines, in the region of Lake Superior.

The death of the Hon. John B. Dawson, member of Congress, from the 3d District of Louisiana is announced.

Governor Briggs has appointed Osmyn Baker of Amherst, John Mills of Springfield, John W. Fessenden of Boston, Railroad Commissioners for two years, and Thomas Twining of Lenox, and George S. Boutwell of Groton, for one year. And Sylvanus Bourne of Wareham, special Commissioner for one year, and John I. Baker of Beverly, for two years.

The tone of those presses which may be considered as most indicative of the designs and expectations of the Government, both in this country and in England, is such as to relieve, to a considerable degree, the apprehension of a war.

Destructive fires continue to occur in all directions. In Newbern North Carolina, another in Wiscassett, and in Portland Maine. In Billerica, in Cambridge, and in Brookline. In Cambridge, one of the ice-houses took fire from a spark of a locomotive. In that place, and in Brookline, the fires were simultaneous. On Sunday last, in the middle of the afternoon, a fire broke out, in South Cedar street, in this city, which consumed upwards of twenty-five dwelling houses. The Methodist Church, in Church street, was considerably injured. There was a fire in East Boston, just before midnight on Sunday. On Monday morning, about 2 1-2 o'clock, a fire broke out, opposite the Chapel in Pitts street, and extended to several contiguous buildings. While it was burning, an alarm came from Bulfinch street, from a livery stable, which was soon extinguished; but, in the mean while, a house in rear of 41 Southack street, was found to be on fire, which extended to several buildings, destroying, or more or less injuring them.

The frequency of these fires, and the attending circumstances, indicate, it is thought, incendiarism. While the public have such serious occasion for alarm, and for vigilance to detect the authors of all this mischief, they have been led to appreciate the infinite importance of their fire departments, and the obligations they are under to the firemen, for their promptitude, energy, courage, and fidelity.

Capture of a Slaver, by a U. S. Man of War. Arrived on Wednesday, at this port, schr Spitfire, of N. Orleans, in command of Lieut. Washington Reid, accompanied by Saml. Wilcox, midshipman, and manned by the late crew of the wrecked schr Manchester, with Thomas Turner, late first officer of the M., and master subsequent to the death of Capt. Gordan. The Spitfire was captured by the boats of the U. S. brig Truxton, March 26, at Rio Pongos, Coast of Africa, at the slave factory of Paul Taber, on suspicion of being engaged in the slave trade. Her master was Peter Flowery. The boats were in the charge of Lieut. Simon F. Blunt, co-operating with the boats of H. B. M. steamer Ardent, under the charge of Lieutenant Johnson. The boats went alongside under English colors, and ordered the schooner to show her colors on the penalty of being seized as a pirate. The American ensign was then hoisted at her gaff, and the colors immediately shifted in the boats, and the schooner taken charge of, evidence having been lodged against her as having already made a successful trip from the same place to the island of Cuba, with 346 slaves, under the command of Capt. Gordan, lately in command of the Manchester, by Thomas Turner, who served in both vessels as Captain G.'s mate. She was then known by the name of the Caballero, and was built in Baltimore, whence she sailed via New York, in 1842. She was afterwards sold, and her register returned to Baltimore. Her present crew also testified as to her intention of receiving slaves. The officers and crew of the Spitfire have been committed to prison, to await their trial before the proper tribunal. [Adv.

☞ We had hoped to have given before this an account of the proceedings connected with the withdrawal of Rev. Mr. Pierpont from the Hollis Street pulpit, but we have not yet been informed of the action of the Society upon his resignation.

Intelligence. We understand that Rev. William Morse formerly of Marlboro', has received a unanimous invitation to take the pastoral charge of the First Congregational Church and Society in Tyngsboro' Mass. The day of installation is not yet settled upon.

☞ MINISTERS' COLLATION, ANNIVERSARY WEEK. The Committee appointed at the last Anniversary Collation to make arrangements for a similar Festival the present year, do hereby most respectfully and cordially invite every Clergyman of the Unitarian denomination in the United States, with his Lady, and all from abroad who may be in this country at the time, to be present and participate with them in the Collation to be provided in the Hall over the Worcester Railroad Depot in Beach street, on Tuesday, 27th inst. Tickets will be furnished them on application to Messrs Crosby & Nichols, 118 Washington street. It gives the Committee great pleasure to add that any Clergyman from the country, with his lady, who may not have secured lodgings in the city, that ample accommodations will be provided by their brethren here who will receive them with the greatest pleasure and cordiality to their homes; they are requested to give early notice to the Secretary who will make the arrangements for their accommodation.

Our brethren in the city who desire to share in the hospitalities of the occasion by accommodating our friends from abroad are requested to make known their names, residence, and the number they wish to accommodate, to the Secretary or any member of the committe at an early date.

WM. THOMAS,	DAN'L TAYLOR,
GEO. CALLENDER,	R. W. BAYLEY,
LEWIS G. PRAY,	DAVID PAGE,
EBEN'R DALE,	JOS. EUSTIS.
	WM. D. COOLIDGE, Sec'y.

An equal distribution of the Tickets has been made to each Society and may be had of the gentlemen of the Committee named above. Also of either of the following named gentlemen:

J. G. Wetherell, Esq.	J. T. Hayward, Esq.
James Whiting, Esq.	Charles Arnold, Esq.
Hall J. Howe, Esq., So. Boston,	Joseph H. Allen, Esq.
	Wm. R. Sumner.

The Committee trust that their friends will provide themselves early with tickets so that the disappointments of former occasions may be avoided. my17

☞ LIBERAL DONATION. At a meeting of the Managers of the Massachusetts Colonization Society, May 7, 1845, it was

Resolved, That the Secretary communicate, through the Rev Dr Tenney, the thanks of this Society, to 'A Gentleman in Hampshire County,' for his late liberal donation of Five Hundred Dollars, for the purchase of territory in Africa; and also, that the donation be specially acknowledged in the public papers, as an example for the benevolent.

my17 Attest: JOSEPH TRACY, Sec'y.

☞ SUNDAY SCHOOL SOCIETY. The Annual Public Meeting of the Sunday School Society will take place on Wednesday evening, May 28th, at Rev Dr Gannett's Church, Federal street.

Services will commence at 7 o'clock.

*** There will be a Report, Addresses, and Singing by a selected choir of children.

Clergymen, Parents, Sunday School Teachers and all interested, are invited to attend.

STEPHEN C. PHILLIPS, President.
R. C. Waterston, Cor. Sec'y. my17

☞ CONFERENCE AND PRAYER MEETINGS *Anniversary Week.* The subscribers, a committee appointed at the last Anniversary, to select a suitable place for the conference and prayer meetings of the present year, give notice that they have obtained the commodious Vestry of the Bulfinch Street Church, (Rev Mr Gray's,) which will accommodate five to six hundred persons, and that the meetings will be held on Wednesday and Thursday mornings of Anniversary Week, May 28th and 29th, commencing precisely at 7½ o'clock.

R. W. BAILEY,
ALBERT FEARING,
GEO. G. CHANNING.
my17

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Twenty Dollars, contributed by Ladies in the First Church and Society, Quincy, to constitute their Pastor, Rev William P. Lunt, and his Lady, Life Members of the Society. my17

☞ WORCESTER ASSOCIATION. The members of this Association will hold their next meeting at the house of Rev Mr Alger, Marlboro', on Tuesday the 20th inst, at 5 P. M.

my17 DAVID FOSDICK, Jr., Scribe.

☞ MASSACHUSETTS COLONIZATION SOCIETY, Central Church, in Winter street, at 3 P.M. on Wednesday, May 28. my17

☞ The AMERICAN AND FOREIGN SABBATH UNION will hold a meeting for business, at the Old South Chapel, Spring Lane, on Saturday, the 24th inst, at 4 o'clock, P. M.

A Public Meeting will be held on Sabbath evening, 25th inst, at 7½ o'clock, at the Tremont Temple, and a discourse will be delivered on the importance of the Sabbath to the Young Men of the United States, by Rev Lyman Beecher, D. D., President of Lane Seminary.

JUSTIN EDWARDS,
my17 2w Sec. A. F. S. U.

☞ TEACHERS' SOCIAL UNION. The next meeting of this Association will be held at the Bulfinch street Vestry, (Rev Mr Gray's,) on Monday evening, the 19th inst., at 7½ o'clock.

Question—'What use should be made of the doctrine of immortality in Sunday School instruction?'

ARTEMAS CARTER, Sec'y.
Boston, May 17, 1845.

☞ The Clergy are invited to meet in Boston, on Monday afternoon of Anniversary week, to discuss their duties in relation to American Slavery.

The meeting will be at Ritchie Hall, Temple Avenue, Monday, May 26th, at 3 P.M.

James Thompson,	Andrew P. Peabody,
Joseph Allen,	Henry A. Miles,
Caleb Stetson,	Fred. H. Hedge,
Samuel Ripley,	Samuel May,
Converse Francis,	James F. Clarke,
William Ware,	Geo. W. Briggs,
Samuel J. May,	Barzillai Frost,
Artemas B Muzzey,	Nath. Hall,
Oliver Stearns,	David Fosdick,
James W. Thompson,	John Weiss.
Alonzo Hill,	

2w my10

☞ THE MASS. SOCIETY FOR THE ABOLITION OF CAPITAL PUNISHMENT will hold a Convention in the Marlboro' Chapel, on Friday, 30th inst., at 10 o'clock, A. M. 3w my10

☞ AMERICAN PEACE SOCIETY, Monday, May 26, at 7½ P. M., at the Central Church, Winter street. Address by Hon William Jay of New York. my10 3w

☞ REV MR FOX has accepted the charge of the Congregation and Church about being formed at the Warren street Chapel.

The services are at 10 A. M. and 7½ P. M., each Sabbath.

Application for seats may be made to Mr J. Thomas Vose, Treasurer of the Society, before or after service. my10

☞ BALTIMORE MINISTRY AT LARGE.—We are requested to state this rich and important field of Christian labor is to be vacated by the Rev C. H. A. Dall, on account of his health, as soon as a devoted man can be found to carry on that mission.

Address Rev Charles Briggs, Sec'y. A. U. A.
my10 3t

☞ AMERICAN UNITARIAN ASSOCIATION. A meeting of the members of the American Unitarian Association, for a discussion of the objects and interests of the Association, will be held at the Barry street Vestry, on Tuesday, May 27, at 9 o'clock, A. M.

It is desirable that all the members, who can attend, should be present, as an important alteration in the Constitution may be proposed.

The meeting for the choice of officers will be held in the same place, at half past six o'clock, P. M.

And the public meeting will be in the Federal street Church, at half past seven o'clock.

m10 3t C. BRIGGS, Gen. Sec'y A. U. A.

☞ MASS. CONG. CHARITABLE SOCIETY. *Notice respecting widows and orphan children of deceased ministers.* If any alteration has taken place in the condition of those who received aid from the Society the past year, or, if any new case has occurred, requiring the attention of the Society, it is requested that information of it may be communicated to the committe on, or before, the 19th of May inst. In new cases of widows, the age, number, sex, ages and circumstances of her children; a fair estimate of her property; her ability to help herself; what connexions she has who are bound to afford her assistance; in what way they do assist her; her income; and any circumstances which may give her a peculiar claim to assistance the present year, must be stated. In the cases of female orphans, the same information, in as far as it may be applicable them, must be given.

No widow can be a beneficiary of the Society, whose husband, at the time of his decease, was not a settled minister in the Commonwealth, and who was not originally settled for, at least, the term of five years.

CHAS. LOWELL,
my10 2w Ch'n of Com. of M. C. C. Society.

☞ NOTICE TO AUXILIARY ASSOCIATIONS. Associations auxiliary to the American Unitarian Association, are requested to make their annual payments to the Treasurer, Henry P. Fairbanks, Esq. corner of Milk and Kilby streets, on or before the 20th of May, as his Report will be made out at that time.

Agents of Auxiliaries who have been at any expense in the transportation of the Tracts, will deduct the amount from the funds when collected.

C. BRIGGS,
ap26 4w General Sec. A. U. A.

MARRIAGES.

In this city, 13th inst, by Rev Mr Edmunds, Mr Samuel R. Neat, to Mrs Bethiah Harrington.

On Thursday evening, 8th inst, by Rev J. T. Sargent, Mr Charles A. Hewins to Miss Caroline L. Chapin.

On Sunday evening, by Rev Mr Woart, Mr B. F. Leavens to Miss Charlotte M. Cunningham.

12th inst, by Rev Mr Young, Joseph Lewis Danforth, of Louisville, Ky., to Miss Frances A. E., daughter of Andrew H. Ward, Esq. of Newton.

13th, Mr Charles Plummer of this city, to Miss Elizabeth U. Davis of Billerica.

In South Boston, 11th inst, by Rev Duncan Dunbar, Mr Thomas W. Camm of Edinburgh, to Miss Adeline Nelson of Boston.

In East Abington, by Rev Mr Thomas, Mr Harry B. Hutchinson of this city, to Miss Rebecca W., only daughter of John Wilkes, Jr. Esq. of E. A.

DEATHS.

In this city, Mrs Lydia Morse, 73.

12th inst., of typhus fever, Miss Vallonia Johnson, of Tallahassee, Florida, 22.

On Monday morning, 12th, Den Ward Jackson, 75.

12th, Mrs Persis Parmelee, 50.

In Dorchester, 10th inst, Mr Joseph W. Withington, 86, a revolutionary soldier; 11th, Frances Augusta, daughter of Samuel C. and Mary Bird, 8 mos; 13th, Mrs Rachel Collyer, 23.

In Medford, 10th inst, Mr James T. Wild, formerly of Braintree, 57.

In Cambridgeport, 5th inst, Mrs Martha B., wife of John Dallinger, Jr. and daughter of Josiah Burrage, of Leominster, 27.

In Cohasset, 3d ult, Caroline Ward, only child of Rev Joseph Osgood, 10 weeks.

In Eden, Me., by Nicholas J. Thomas, Esq., Mr George W. Jackson of Bucksport, to Miss Lucy A. Leland of E.; Mr Isaac Hopkins to Miss Delia F. Cousins both of E.

GATE'S ACADEMY, Marlborough. The next term of term of this Institution will commence on Tuesday, June 3d. Tuition in English, $4; Languages $4,50 per term, viz. 12 weeks nearly. Instruction on the Piano Forte, $7 for 24 lessons.—Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes board, tuition, washing, &c. The present Principal, O. W. Albee, A. B., has had the direction of the School the last twelve years, which we deem the highest testimonial to the public of the satisfaction he has given.

S. F. BUCKLIN, B. W. HILDRETH, S. R. PHELPS, } Committee of the Trustees.

References—Rev Joseph Allen, Northboro'; Rev George E. Day, Marlboro'; Rev Horatio Alger, do; Rev T. J. Greenwood, New London, Conn; Joseph Sawyer, Esq., Bolton; Freeman Stow, Esq., Boston; Edward Mellen, Esq., Wayland; Nathan Tufts, Esq., Somerville; Sullivan Fay, Esq., Southboro'. 3w my17

NEW BOOKS. At the old Sunday School Depository, 124 Washington street, may be found as large an assortment of Books as any Bookstore affords; among the best books may be found the following:

Never too Late	Moderation
Our Pastor's Offering	Reflection
Edgeworth's Moral Tales	My Native Village
Mrs Child's Flowers for Children, 2 vols	My Own Story
	Minister's Family
Turn of Fortune	Alice Franklin
Favorite Scholar	Dawnings of Genius
Kate and Lizzie	Henry Hudson
Elizabeth Carter	Daniel Boone
The World before you	My Sunday School Class Book
Boy's Talisman	
N. England Village Choir, new edition	Juvenile Dramas
	Novels of Truth
I'll be a Gentleman	Masterman Ready
I'll be a Lady	Gift from my Teacher
The Two Apprentices	Sacred Allegories
Looking Glass for the Mind	Young Student
Private Purse	Frank Fairfield
Somerville Hall	

Also,—Allen's Questions, 3 separate parts; Boston Sunday School Hymn Book; Geneva Catechism; Worcester Catechism, and a large variety not here enumerated. BENJ. H. GREENE,
my17 124 Washington, corner Water st.

CROSBY & NICHOLS, will publish, in a few days—

I. A SCRIPTURE CATECHISM OF THE CHRISTIAN RELIGION, stated in the words of the Bible. For the use of Sabbath Schools. By Rev Ephraim Peabody.

II. THE MINISTRY OF CHRIST; by Rev T. B. Fox; a new edition, revised and corrected.

III. ALLEGORIES AND SACRED LESSONS, by Rev T. B. Fox.

IV. ELLA HERBERT; or, SELF-DENIAL.—By a Lady.

V. MRS. SEDGWICK'S MORAL LIBRARY—comprising—1. Lessons without Books. 2. Louisa and her Cousins. 3. Pleasant Sundays. 4. The Beatitudes.

VI. HEBREW TALES.

CROSBY & NICHOLS, Publishers,
my17 118 Washington st

BOOKS FOR SABBATH SCHOOLS AND CHILDREN.

Mary Howitt's Tales.

Who shall be Greatest,	Little Coin, Much Care
Which is the Wiser	Poplar Grove
Work and Wages	First Impressions
No Sense like Common Sense	My own Story
	The Clockmaker
Strive and Thrive	The Two Apprentices
Hope On Hope Ever	Peasant and Prince
Sowing and Reaping	

Mrs. Ellis's Tales.

The Minister's Family	Family Secrets
Somerville Hall	

Charlotte Elizabeth's.

Alice Berryden	Forsaken Home
Flower of Innocence	Female Martyr
Glimpses of the Past	Judah's Lion
Early Recollections	Judæa Capta

Miscellaneous.

Never Too Late	Scenes in Rome
Goldmaker's Village	Line upon Line
Lives of the Apostles	Christian Fragments
Willie Grant	Danger and Duty
How to Live	The Rollo Books
Love of the Spirit	Marco Paul's Travels
What's to be Done	

Mrs. Opie's Tales.

White Lies	Tales of Trials, &c.

Mrs. Hofland's Tales.

Integrity	Energy
Moderation	Self-Denial, &c.

With many others. New ones constantly received and for sale by SAXTON & KELT, 133 Washington st. my17

UNITARIAN TRACT, No 213. Grounds for rejecting the Texts of the three Heavenly Witnesses; 1 John, v 7, with concessions of Trinitarians upon the same, by Rev Frederick A. Farley. Printed for the American Unitarian Association, by JAMES MUNROE & CO., Agents, 134 Washington, opposite School st. my17

NEW HYMN BOOK. Will be published *next week*, 'Psalms and Hymns for the Sanctuary, with the Psalms in Prose, arranged for chanting, prepared by request of the Harvard Church in Charlestown, by their Pastor. Copies furnished to Clergymen and others for examination, by the Publishers, JAMES MUNROE & CO., 134 Washington, opposite School st. my17

NEW BOOK. Life of the Hon Jeremiah Smith, LL. D., Member of Congress during Washington's administration, Judge of the United States Circuit

POETRY.

[For the Register.]

RUTH.

'Whither thou goest, I will go; thy people shall be my people; thy God, my God.'

I cannot forsake thee!
Our tears are still shed
For the lost, and the loved!
For the early dead!

His sun went down
While yet it was day;
Its splendor and beauty
Passed swiftly away!

His voice calls to me,
In the silence of night;
To seek for the glory
Unveiled to the sight!

I cannot forsake thee!
I leave thee no more!
'Till I meet him again
Where parting is o'er!

Still let me share
In thy sorrow and toil;
Still breathe the air
Of his native soil!

'Till my spirit is freed
From its prison of clay!
And rises to heaven,
From darkness to day! L. S. P.

[For the Register.]

THE SONG OF DEBORAH.

A ruler in Israel
Beneath the Palm tree,
I, Deborah, rose,
The people to free.
For Israel's avenger,
Our prayers raise on high,
As freely the people
Have offered to die.

And list, O ye princes!
Give ear every king;
I, even I will rejoice,
To God will I sing.
When he went forth from Eden
And marched out of Seir,
The heavens were opened,
The earth shook with fear.

The mountains were melted,
E'en Sinai of old,
Which bowed at the presence
Of God from its hold.
A mother in Israel,
I, Deborah, rose;
The country distracted
Restored to repose.

O, Deborah, wake!
Rise Barah and lead!
Captivity captive,
The bondmen are freed.
To vanquish the people
Of Judah he sought;
But stars in their courses,
'Gainst Sisera fought.

The river of Kisken
Has swept them away;
That river so ancient,
Has claimed them as prey.
The heathen have fallen,
Down-trodden their might,
The hoofs of their horses
Are broken in flight.

Yet cursed be Meroz,
Who staid far away,
Nor fought with the mighty
In battle that day.
When Zebulon's strength,
And Naphtalis, might,
Their lives freely offered,
For God and the right.

But blest above women
Be Heber's bold wife,
Whose wisdom and courage
Has ended the strife.
Defeated and wounded,
When Sisera sought
Protection from Jael,
She granted it not.

He asked her for water,
Milk followed the wish;
She brought him forth butter
On a bright lordly dish.
Yet sleeping she slew him,
While weary and pale,
One hand grasped the hammer,
The other the nail.

With the hammer she smote him,
She smote off his head,
When pierced through the temples
The spirit had fled.
At her feet he bowed down,
He bowed to the floor,
Where he fell, there he bowed,
To struggle no more.

The mother of Sisera
Looks out from the gate,
And cries through the lattice
Why stays he so late!
Why comes he so slothful,
So late from the fight,
Why tarry the wheels
Of his chariot to-night?

Her wise ladies answer,
She stops not to hear;
But answering herself
Replies they are near.
The spoils are divided,
They speed on their way—
Two damsels are given
To each for a prey.

But plunder far richer,
Than falls to the lot
Of warrior or chieftain,
Has Sisera got.
A scarf richly bordered,
And colors to deck
With rare needle-work wrought,
Is hung round his neck.

As Sisera perished,
So perished the foe
And slain be the mighty,
In battle laid low.
But the chosen of God,
Shall rush to the fight,
As the sun goeth forth,
In power and in might.

Cambridge. HELENUS.

MISCELLANEOUS.

A CHRISTIAN COLONY.

BY L. MARIA CHILD.

The highest gifts my soul has received, during its world pilgrimage, have often been bestowed by those who were poor, both in money and intellectual cultivation. Among these donors, I particularly remember a hard-working, uneducated mechanic, from Indiana or Illinois. He told me that he was one of 30 or 40 New Englanders, who twelve years before, had gone out to settle in the Western wilderness. They were neighbors; and had been drawn to unite together in emigration from a general unity of opinion on various subjects. For some years previous, they had been in the habit of meeting occasionally at each others' houses, to talk over their duties to God and men, in all simplicity of heart. Their library was the gospel, their priesthood the inward light. There was then no anti-slavery societies; but thus taught and reverently willing to learn, they had no need of such agency, to discover that it was wicked to enslave. The efforts of peace societies had reached the secluded band only in broken echoes, and non-resistance societies had no existence. But with the volume of the Prince of Peace, and hearts open to his influence, what need had they of preambles and resolutions?

Rich in spiritual culture, this little band started for the Far West. Their inward homes were blooming gardens; they made their outward in a wilderness. They were industrious and frugal, and all things prospered under their hands. But soon wolves came near the fold, in the shape of reckless, unprincipled adventurers; believers in force and cunning who acted according to their creed. The colony of practical Christians spoke of their depredations in terms of gentlest remonstrance, and repaid them with unvarying kindness. They went farther—they openly announced, 'You may do us what evil you choose, we will return nothing but good.' Lawyers came into the neighborhood and offered their services to settle disputes. They answered we have no need of you. As neighbors, we receive you in the most friendly spirit; but for us, your occupation has ceased to exist." "What will ye do, if rascals burn your barns, and steal your harvests?" "We will return good for evil. We believe this is the highest truth and therefore the best expediency."

When the rascals heard this, they considered it a marvellous good joke, and said and did many provoking things, which to them seemed witty. Bars were taken down in the night and cows let into the cornfields. The Christians repaired the damages as well as they could, put the cows in the barn, and at twilight drove them gently home, saying, "Neighbor, your cows have been in my field, I have fed them well during the day, but I would not keep them all night lest the children should suffer for their milk."

If this was fun, they who planned the joke found no heart to laugh at it. By degrees a visible change came over these troublesome neighbors. They ceased to cut off horses' tails and break the legs of poultry. Rude boys would say to a younger brother, "Don't throw that stone, Bill! When I killed the chicken, last week, didn't they send it to mother, because they thought chicken broth would be good for Mary! I should think you would be ashamed to throw stones at their chickens." Thus was evil overcome with good, till not one was found to do them wilful injury.

Years passed on, and saw them thriving in worldly substance beyond their neighbors, yet beloved by all. From them the lawyer and the constable obtained no fees. The sheriff stammered and apologized, when he took their hard earned goods in payment for the war tax. They mildly replied, "'Tis a bad trade. Examine it, in the light of conscience, and see if it be not so." But while they refused to pay such fees and taxes, they were liberal to a proverb in their contributions for all useful and benevolent purposes.

At the end of ten years, the public lands, which they had chosen for their farms, were advertised, for sale by auction. According to the custom, those who had settled and cultivated the soil, were considered to have the right to bid it in at the Government price, which at that time was $1,25 per acre. But the fever of land speculation then chanced to run unusually high. Adventurers from all parts of the country were flocking to the auction; capitalists in Baltimore, Philadelphia, New York and Boston, were sending agents to buy up Western lands. No one supposed that custom or equity would be regarded.

The first day's sale showed that speculation ran to the verge of insanity. Land was eagerly bought in at seventeen, twenty-five and thirty dollars per acre. The Christain colony had small hopes of retaining their farms. As first settlers they had chosen the best land; and persevering industry had brought it into the highest cultivation. Its market value was much greater than that of the acres already sold at exhorbitant prices. In view of these facts they had prepared their minds for another remove into the wilderness, perhaps to be again ejected by a similar process. But the morning their lot was offered for sale, they observed, with grateful surprise, that their neighbors were every where busy among the crowd, begging and expostulating. "Don't bid on *these* lands! —These men have been working hard on them for ten years. During all that time they never did harm to man or brute. They are always ready to give a good for evil. They are a blessing to any neighborhood. It would be a sin and a shame to bid on *their* lands. Let them go at the government price."

The sale came on; the cultivators of the soil offered $1 25, intending to bid higher if necessary. But among the crowd of selfish, reckless speculators, *not one bid over them!* Without an opposing voice, the fair acres returned to them! I do not know a more remarkable instance of evil overcome by good. The wisest political economy lies folded up in the maxims of Christ.

With delighted reverence I listened to this unlettered backwoodsman, as he explained his philosophy of universal love. "What would you do," said I, "if an idle thieving vagabond came among you, resolved to stay, but determined not to work?" "We would give him food when hungry, shelter him when cold, and always treat him as a brother." "Would not this process attract such characters! How would you avoid being overrun with them?" "Such characters would either reform or not remain with us. We should not speak an angry word, or refuse to minister to their necessities; but we should invariably regard them with the deepest sadness, as we would a guilty, but beloved son. This is harder for the human soul to bear, than whips or prisons. They could not stand it, I am sure they could not. It would either melt them, or drive them away. In nine cases out of ten, I believe it would melt them."

I felt rebuked for my want of faith, and consequent shallowness of insight. That hard-handed laborer brought greater riches to my soul than an Eastern merchant laden with pearls. Again, I repeat, money is not wealth. [Letters from New York.

SONS OF GLORY!

RECRUITING AT BIRMINGHAM.

Half-a-crown obtained under false pretences commonly consigns the imposter to dreary limbo. Men, on the other hand, may be tricked from their families and *themselves*, and the sharper be rewarded for the juggle. To be sure, there is property in the half crown piece: look at the royal countenance in its sweet complacency—listen to the metallic music of the ring: it beams and vibrates, *property*; but where is the property in human bodies moved by human breath? The cheater in goods and chattels is abominated, punished. Now the recruiting sergeant is an allowed man stealer, a permitted swindler, with streamers in his cap.

Within these few days, Glory has hung out her promissory wreaths at the King's Arms, Steelhouse Lane, Birmingham. Glory has hung the walls with invitations to enlist. Yes; the old Harridan has put her trumpet to her lying mouth, and once more played the familiar air of 'Ducky, ducky, ducky, come and be killed.' Listen to the strain:

'Wanted, 500 unmarried, *handsome*, and *gay* young fellows, from 18 to 25 years of age, for Her Majesty's 55th Regiment of Foot.'

In these days of peace, Glory has become squeamish in her tastes. Or, perhaps, the bulleta are particular, and like the fair, prefer above all, gay and handsome young fellows.

'Those who are of a roving mind, and *wish to see the world*, a better opportunity cannot offer. The bounty is risen to all such as are willing to enter this gallant corps, whose honorable services in every quarter of the globe have *often been so highly spoken of*, and laurels gained, too numerous to mention: therefore, all who have a good and honest heart, follow the example of those you now see enrolled in the ranks of the royal corps, *with flowing streamers* in their caps, the true emblems of valor, courage and fidelity!'

And thus is man, the paragon of animals, led to be shot at, by flowing streamers,—by valor, courage and fidelity, at sixpence per yard!

'Any gallant young fellow so disposed, will apply to Sergeant O'Naill, [ominous name!] King's Arms, Steelhouse Lane, *who*, on entering the service of Her Majesty, will be taken care of, and *invited to drink her health* in a flowing bumper, and no mistake!'

Hospitable O'Naill—invitation, most delightful! The bumpkin drinks—feels, or hardly feels the homicidal shilling slipped into his hand, and he is enlisted—Nailled! From such ecstatic moment, he is at Her Majesty's service to cut, stab, burn, and destroy, as though all human will and human conscience were suddenly striken dead within him, and he was left no other than a machine of bone and muscle—a marching, counter-marching, cutting, stabbing, pipe claying instrument! Great are the miracles worked by the O'Nailles!

We once read a story of a huge ogre, who, playing upon a drum-head wrought by the devil out of witches' skin, entered a town, and drumming and drumming, led all the men by their ears to his bone strewed cavern. And then and there he threw aside his music, and gnashing his teeth, and blaspheming the while, he took his victims and ate them one by one, as a hedger would eat spring onions. We forget the ogre's name, but we think it was something like O'Naill.

Oh, Birmingham youth—whoever you may be—look with stony eyes upon the jovial, roystering courtesies of the Great Seducer O'Naill. Though you may be an Adonis—that is, a Brummagen Adonis—do not believe yourself either 'handsome' or 'gay,' but ugly, and irredeemably stupid; so ugly, that your plainness would do no credit to a battle field; so obtuse that even the awakening cane of the drill sergeant would be lost upon you.

Again, you have not a roving mind—you do not wish to see the world. Besides, a mind may not rove at 'its own sweet will" according to army regulations; and the world is a poor thing to see, with musket in hand, and rounds of ball cartridge at your back. Oh, youth, stay at home, and see Birmingham.

And then the 'laurels of the 55th foot!"—What, in truth, *are* laurels? Dissect, analyse them. You may—with a touch of fancy—trace in them the veins of withered hearts. Test them by true moral chemistry and what are they! Blood and tears—tears and blood! A homicidal wreath, gilded by the world's Great Lie! And so, Birmingham lad, cultivate colewarts, chickweed if you will, but avoid laurels. They are a plant of death, manured by human hearts.'

And next, the 'flowing streamers'—the 'true emblems of valor, courage and fidelity.' Emblems, indeed, are they; but view them aright, young man, between eighteen and twenty five, and you will see in them the flesh tearing, torturing cat; in reality, the 'nine hard cords about twenty one inches long, each cord having *nine* knots;' although appearing to your dazzled gaze—cheated as it is by the Father of War—as so much fluttering riband.

In the *United Service Magazine* (No. 1.) there is an article devoted to the doing of the cat—the weapon with which Madam Glory rebukes her naughty children:

'Men have declared to me,' says an officer,' that the sensation experienced at each lash, was as though the talons of a Hawk were tearing the flesh off their bones.'

Hear General Sir Charles Napier on the cat—the *real* streamers of the Recruiting Sergeant:

'I have seen many hundreds of men flogged, and have always observed that when the skin is thoroughly *cut up or flayed off*, the great pain subsides; and they bear the remainder without a groan. They will often lie as without life, and the Drummers appear to be flogging *a lump of dead raw flesh*. The faces of the spectators (soldiers) assumed a look of disgust. There was a low whispering sound, scarcely audible, issuing from the apparently stern and silent ranks; a sound arising from lips that spoke not, but that sound was produced by hearts that felt deeply* * * * The low sound sometimes resembled what may be called *trifling*, and may be occasioned by an increased flow of tears into the nostrils.'

The heart sickens with this, and an unutterable feeling of disgust and indignation must possess the reader. We might have paused ere we committed the horror to our page, but that we utterly denounce that easy humanity which shrinks from the contemplation of wrong because of its hideousness. There are abominations—however demoniacal—that *must* be placed before the startled eyes of a too easy world, and this flogging—this blasphemy against the divine nature of man—is one of them.

Young men of Birmingham—nay of all England—take these things to your hearts, and consider well the streamers of a Sergeant O'Naill. They look fine and gay;—out they will tear the flesh like 'the talons of a hawk.' They are silky and soft; yes, soft as the paw of a sleeping cat: but oh, young men 'from eighteen to twenty five,' be sure of it—the cat has claws!

[London Punch.

CONJUGAL FIDELITY.

The following beautiful letter was written, after the battle of Waterloo, by the Queen of Westphalia to her father, the King of Wirtemburg. It is taken from Sir Robert Wilson's 'Sketch of the Military and political power of Russia in the year 1817.'

'Sire and Father,—Your Majesty requested me to descend this morning into your apartment. For the first time in my life I declined the happiness of being in your presence: I knew the subject of the interview; and fearing that my mind might not be sufficiently collected, I have dared to take the liberty of developing the motives of my conduct, and making an appeal to your paternal affection.

'Your Majesty knows the whole truth. Yes, Sire, the Prince Jerome, your son-in-law, my husband and the father of my child, is with me! Yes, Sire! I have withdrawn an instant from the palace of my King, to succour the husband to whom my life is attached. My thoughts have accompanied him to the war—my care has preserved him in a long and painful journey, where his existence was often menaced. My arms have embraced him in his misfortune with more tenderness than even in the time of our prosperity!

'The Prince Jerome is not the husband of my own choice. I received him from your hand, when his house reigned over great kingdoms—when his head wore a crown. Soon the sentiments of my heart cherished and confirmed the bonds which your policy had commanded.

'Marriage and nature impose duties which are not subject to the vicissitudes of fortune: I know their extensive obligations, and I know also how to fulfil them: I was a queen—I am still a wife and a mother! The change of policy among princes, in overthrowing the French empire, has also destroyed the throne, on which your goodness, and the Prince my husband, had seated me. We were obliged to submit to the force of circumstances! The august Maria Louisa afforded me a great example of resignation; but our situation is dissimilar. Public interest may command sacrifices of permanent duration, or which may cease when the interests of a new policy render other changes inevitable.

'Although chance has elevated us above the generality of mankind, we are much more to be pitied. A variable will controls our destiny; but there its power ceases—it is impotent against the obligations Providence imposes on us.

'The husband which God and you yourself gave me—the child whom I have borne in my bosom—comprise my existence. I have shared a throne with this husband, I will partake with him exile and misfortune: violence alone shall separate me from him. But, O my King! O my father! I know your heart, your justice, and the excellence of your principles: I know what these principles have been at all times on the subject of those domestic duties which should be respected by the Princes of your House.

'I do not ask your Majesty, from affection for me, to make any change in that system of conduct which has been adopted in conformity with the determination of the most powerful Princes of Europe; but I throw myself at your feet to implore permission that my husband and myself may remain near your person: but, O my father! if that must not be, let us at least be restored to your favor before we remove to a foreign soil. It is only after having received some proof of your paternal love, that I can feel strength sufficient to appear before you. If we must go this very evening, let us depart with the assurance of your affection and protection in a happier time. Our misfortunes must have a period; policy will not always command in respect to us that which is humiliating, nor delight in the ruin and degradation of so many Princes, acknowledged in former treaties, and who have been allied to the most ancient and illustrious houses of Europe. Is not their blood mingled with ours! Pardon me, my father and my Sovereign! for having thus expressed myself; but condescend, by a single word, to let me know that it has not been received with displeasure.'

A NEW COMEDY OF ERRORS.

There is sometimes a striking general resemblance between individuals, in form, size, movement and features of the countenance, by which even intimate friends of the parties are for the moment deceived as to their identity. Something of this kind happened recently in this place during the visit of Rev. Prof. Bush, on the occasion of delivering his course of Biblical Lectures. This it will be recollected, was just previous to the departure of the Unitarian clergyman, Rev. Dr. Bigelow, from this town.—There is a strange resemblance between these gentlemen, which at a first glance and until dissipated, close observation would be likely to deceive the acquaintances of either.

Both are gentlemen of the old school in their manners, are about the same age, learned, courteous, and of free conversational powers. They are both tall and slender, alike in form and gait, with elongated countenances and wide, Henry Clay mouths, and moreover they wear the same pattern of gold bowed spectacles, and at the time of which we speak, their dress was alike, even to the silk bandanna handkerchief which each tied around his neck, when abroad for protection from the raw blasts of our New England spring.

We do not intend to record all the little mistakes which arose from this singular resemblance of these two individuals, but a few of them may be worthy of mention.

Upon the first appearance of the learned Professor in our village, he was accosted by a young urchin who it appears was a messenger from the clerk of the School Committee.

'Please sir, meet this afternoon in Town Room and examine a young leddy what's goin' to keep in No. 6?'

Having delivered his message he ran away in the happy consciousness that one duty of the day had been performed, the Professor in the mean time suspecting the mistake of the lad, but wholly unable to imagine for whom he was substituted.

Expecting some letters by mail he went to the Post Office. No sooner had he entered the door than a lad in attendance sprang to Box 39 and threw on the counter a large bunch of pamphlets, letters and newspapers, with, 'that's all to day sir,' and retired as quick as he came. The Professor looked at the direction and found they were all addressed to 'Rev. Andrew Bigelow, D D.' Here was a clue to the mistake of the School Committee's messenger. He told the attendant that the papers were not for him.

'Sir?'

'Those are not intended for me.'

'They are all charged to your Box, sir.'

'You are mistaken in the person young man, I wish to know if there is a letter here for George Bush.'

The astonished boy gave him a long, incredulous stare, and then sought for a letter which he produced, saying 'charge it to 39? Ten cents.'

The Professor again assured him that he was not Dr. Bigelow, and paid for the letter, the young man muttering as he went out 'I aint so easily gummed as all that. *I* aint so green as he thinks I am.'

While here, Prof. Bush was invited into the pulpit of a Church of his own sect, (if a man of his enlarged views can be said to belong to any sect) and preached one of his most logical and powerful sermons. Although most of the congregation were aware to whom they were listening, those from remote parts of the parish were quite astonished to see, as they thought, Dr. Bigelow in the pulpit. Among these, various were the opintons expressed of the character of the discourse—some admitted that it was very good, others, looking through the optics of their prejudices, pronouncing it unsound in doctrine, but all seemed willing to allow that the preacher had a good knowledge of the Bible—for a Unitarian.

Dr. Bigelow was not without his annoyances. About this time Rev. Dr. Baird was giving his Lectures on Europe at Lyceum Hall in Salem, and some from this place regularly attended his course. The next evening after the concluding lecture, Dr. Bigelow being in company among others with several of those who had attended in Salem, his opinion was asked of the lecture, as one who, having travelled in the countries described, was best qualified to judge of it. The Doctor replied that he could give no opinion, not having heard the lecturer. 'But I saw you there,' said the querist, 'and I,' 'and I,' said half a dozen others, 'you sat on the right of the lecturer near the platform.' The Dr. presisted in his denial, the others in their assertion, he was obliged at last to call on his friends to prove an *alibi*, not being willing to be argued out of his own identity.

On another occasion a lady accosted him in a familiar manner with a complimentary remark on his last lecture. As Dr. Bigelow had a weekly lecture in his vestry, the remark led to a discussion of theological topics, in which the Doctor is an adept. The lady afterwards expressed in the highest terms her admiration of the learning and sound views of Prof. Bush, neither having discovered the mistake of the lady until after parting.

When Prof. Bush was about leaving town, he stepped into the coach office to engage a seat for Salem, giving no further direction, as he expected to be at the starting place. At the time appointed the coach drove to Dr. Bigelow's the door was thrown open and down came the steps. The driver then gave a violent pull at the bell, which soon brought the Doctor in his study gown and slippers, to the door.

'Coach ready,' said the driver, 'Any body for Salem?'

'Nobody here,' said the Doctor.

'Some mistake then, your name was on the slate.'

And away drove the coach, but had not proceeded far before the astonished driver picked up *another* Dr. Bigelow, and delivered him safe at the Railroad Station in Salem.

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Societies about furnishing themselves with Hymn Books are requested to send to us for copies of the above for examination.

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WOULD take this opportunity to return his thanks to his friends and patients generally, for the liberal support he has enjoyed in introducing his valuable improvement for inserting Teeth. He is happy to inform them, that owing to the great increase of his business he has been induced to enlarge his dental establishment, and has so far completed his arrangements and perfected the manner of executing the work as now to be prepared to INSERT TEETH with a facility corresponding to the very great demand which he has hitherto been unable to supply. Feeling perfectly confident of the great benefit that the community at large must ultimately experience from a real and substantial improvement of this nature. He has no hesitation, after being solicited by hundreds who have been benefitted by the application of this principle, to give information through the public journals; knowing that no candid or disinterested person who will inform himself on the subject can regard it in any other light than as a real and valuable invention.

Dr M. would also beg leave to inform those who may need the operation that he is enabled to remedy deficient Palates and Roofs or CLEFT PLATES, and give a faculty of articulation. All operations upon the Teeth performed and warranted to give satisfaction.

Progress in the art of Dentistry. The ingenuity of our most skilful Dentists is kept on the *qui vive* by rival efforts to make improvements in their profession, which is one of considerable importance in this masticating world. Several new inventions have been announced lately. Dr Morton, No 19 Tremont Row, has been particularly successful in contriving gold plates for the support of artificial Teeth, and has given the most perfect satisfaction in some recent operations of a very difficult nature. The gold used by him instead of solder for uniting the plates, is twenty carats fine, and can never prove detrimental to the teeth, affect the breath or impart a metallic taste.—These are highly important desiderata in the art.

[Post.

GREENWOOD'S PSALMS AND HYYNS.—JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Savior, Brooklyn, N.Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. ; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)
ap27 tf

PIANO FORTES. The subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

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